The Anti-Slavery Bugle.

MARIUS R. ROBINSON, EDITOR. "NO UNION WITH SLAVEHOLDERS." ANN PEARSON, PUBLISHING AGENT.

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THE EMANCIPATED WEST INDIANS.

Extract from a speech by Rev. Mr. Bleby at Abington Mass.

The people are willing to do all they can to raise themselves, and they do raise themselves. I have heard since I have been here, that colored people in this country do not make efforts to raise themselves out of their degraded position. (A voice—'That is not true.') If it be true, I do not wonder at it. I do not see how any people can lift themselves up against the weight of prejudice and discouragement that seems to be cast upon them in this country. When I came into Boston, two or three weeks ago, I went into a Hotel, and the first thing that arrested my attention was this: A play bill hung in the office of the hotel, on which I read—'Colored people admitted only to the gallery.' That alone was sufficient to satisfy me that they are laboring under discouragements, difficulties and prejudices which must exercise a blighting influence upon them, and must necessarily keep them down. The colored people of the British colonies have outlived all this, to great extent. Lord Mulgrave, when he came out as Governor, in 1832, took noble ground in this respect. The law which had placed the colored people of the colony on an equality with the whites had just come into operation. Formerly in all these islands, as now in the South, a colored man could not sit in the jury box.—(A voice—'He cannot in the Northern States')—nor on a coroner's jury; he was not allowed to exercise the elective franchise; he could not hold any office under government, either civil or military, and up to within a short time he could not inherit property, except within a very limited amount. Well, sir, a law was passed, and went into force, which did away with all their legal disabilities; still, they were subject to the same discouraging prejudices that I find existing here, to a great height. A white man would have felt himself degraded by sitting down to table with a colored man. Lord Mulgrave determined to put his foot upon this evil, and he invited some of the most intelligent and respectable colored ladies and gentlemen,—those whose wealth, intelligence and position in society entitled them to such a mark of distinction,—to his parties. (Applause.) He made it a point to dance with colored ladies himself, and he introduced colored gentlemen to Lady Mulgrave as partners, with whom she danced; and when some of the gentry gave the cold shoulder to these colored guests, he caused it to be intimated to them, that if they expected invitations to the Government House, his guests must be treated by them with the same respect and courtesy he manifested towards them himself. (Loud cheers.) That, sir, did more than anything else I know of to put an end to the reign of prejudice upon that island.—Very soon, the colored people began to mingle upon equal terms with the whites; they met together in private parties; and soon the colored people, by the exercise of the elective franchise, acquired a considerable degree of political power; and now it would be the ruin of any public man in Jamaica to have it known or suspected that he cherishes any prejudice whatsoever against his fellow men on account of color.

Sir, the colored people, removed from under the discouraging influences to which I have referred, show themselves able to cope with the white man under any circumstances. Take, for instance, the present head of the Jamaica government—Edward Jordon, a colored man, his dark skin and his frizzly hair show him to be nearly allied to the African race on one side, as he is to the white race on the other. I remember the time when Edward Jordon,—who had acquired all the learning he had from our mission schools,—stood within the shadow of the gallows, and had a very narrow escape for his life,—and for what? It was in the days of slavery, and he was a leader in the anti-slavery party. He had taken an active part in the agitation which ended in the removal of the legal disabilities of the free colored people, and then he stood up to agitate for the abolition of slavery, having started a newspaper called the Jamaica Watchman; and in the beginning of 1832, there was a pro-slavery man, who had been a leader in that party, who suddenly came over to the anti-slavery party, and took active measures to ameliorate the condition of the colored people, and prepare the way for the abolition of slavery. Well, sir, in the newspaper controversy to which this gave rise, Mr. Jordon wrote the following sentence:—'We are glad to see Mr. Beaumont coming over to the right side, and we shall be glad with him and all the friends of humanity, to give a long pull, a strong pull, and a pull all together, and bring down the system by the run, knock off the fetters, and let the oppressed go free.' That was the sentence. The following week, as he sat in the Supreme Court, reporting for his paper, to his utter astonishment, he heard his own name proclaimed by the clerk, under indictment for a capital felony—'constructive treason.' He had never heard a whisper of it before, but he was taken from his seat, placed in the felon's dock, and arraigned upon that capital charge; and it was with the utmost difficulty that his counsel, Mr. Watkis, also a colored man, succeeded in getting his trial postponed for two days, to prepare his defence. The prosecution failed, because they could not prove the publication of the paper; but there was a regular plot against the life of Mr. Jordan, to which the Governor, Lord Belmore, (to his shame be it said,) was a party, he having agreed, if Mr. Jordan was convicted, to sign the warrant for his execution. He was removed shortly after for incompetency, and then came in the noble Lord Mulgrave, now Marquis of Normandy, to whom I have referred.

But this effort to destroy Mr. Jordan only placed him upon an eminence. The colored people rallied around him. They had the control of the elections in Kingston; and at the next ballot, they elected him as the representative of the commercial capital of Jamaica, which position he occupied for twenty years. About the time I left the West Indies, he was called into the upper branch of the legislature, the Council, and now Mr. Jordan is Prime Minister of Jamaica, the head of the Cabinet. He occupies the same position in Jamaica, as the Earl of Derby in England, and is a man who commands the respect of all parties and all colors in the community.

Then, sir, there is Mr. Richard Hill. He has been for twenty years at the head of the stipendiary magistrate's department in that island, and a man of well-known ability and information; indeed, he is looked up to by all parties on the island as authority in all matters of natural science. Mr. Hill is also colored, only one remove from a black man; that is, he is the child of a black mother, having a colored father. Mr. Hill is a man whom any one might be proud to call his friend; a man of masterly intellect, a perfect gentleman, and every thing that a man ought to be, and I may add, he is a Christian man.

Then there is upon the judicial bench of Jamaica Mr. Montcrief,—also only one remove from a black man. His father, who was a man of some wealth, sent him to England and gave him a liberal education; he was admitted to practice in one of the Inns of Court, made his way to the Jamaica bar, and then to the bench, and is now the second amongst the judges of the colony.

Sir, place the colored man along side, on equal terms, and he will compete with the white. How has Mr. Jordan forced his way? Not by favor, sir but by talent, and the exercise of that talent.—How have Mr. Hill and Mr. Montcrief won the positions they now fill? Not by favor, sir, but by competing with the white man, with all the advantages of education and wealth and interest in his favor. Sir, my observation goes to show this: that they make good mechanics, very good magistrates, (for more than half the magistrates in the Island of Jamaica are colored men,) efficient legislators, (I suppose not less than a dozen in the Legislature of Jamaica are men of African descent,—two of them 'perfect Africans,' to use an expression common here; one of them has occupied the position he fills twelve or fourteen years, the other, ten years,—and occupied them respectably and efficiently.) They make, also, good medical practitioners. One of the cleverest men I knew in the island of Jamaica, and a man who stood first in one branch of practice, was a colored man. They make very excellent schoolmasters. All my teachers are colored men, and I would not exchange them for white men. If I had the choice of a white or colored man in the West Indies, I should decidedly give the preference to the colored man, on this account: he can better accommodate himself to his position. In nearly all cases where men come out from Europe to take the position of schoolmasters, they turn out to be failures. We can only conduct our schools efficiently by having and training colored teachers, and we do that, and we find the colored man, in every walk of life, able to compete, and that successfully, with men of fairer skin.

Then what about the ladies? I can say a [illegible] word for them. They make capable and judicious [illegible]ers, devoted, faithful wives, tender mothers. Sir, it is not an [illegible] ladies. I have known white men to marry [illegible] of this kind, and I have seen numerous instances [illegible] presiding at the table of their husbands [illegible] as much grace and dignity as any [illegible] lady could display in that position. Sir, give them the opportunity, and they will show themselves to advantage, whether male or female. (Applause.)

I do not know, sir, that I should feel justified in dwelling any longer upon this theme; I fear I have wearied this audience. However, you asked me to enter, in detail, upon this question of the failure of emancipation; and I think, although I have done it very lamely, I have stated facts which go to prove beyond dispute, that emancipation in the British colonies is no failure. (Applause.)

Sir, I am in this country on a special mission. I did not come here to deliver anti-slavery lectures, nor had I, as I said before, any idea that I should have the opportunity of attending any anti-slavery meetings. I came to this land partly for relaxation. The wasting and exhausting effects of a West India climate rendered it necessary that I should take a change for a few months, and I determined on coming to the United States; but my principal object was one which to me seems very important. I told you that I am a teacher of the colored race, and I have been all my life a minister among the colored people. In one thing we are behind in the West Indies, and that is education. We have not, as you have in this country, a well organized system of instruction, that embraces all classes, and gives them a first-rate training, not only for the life that now is, but for that which is to come. We have hardly succeeded yet in really convincing those who hold the reins of authority in the West Indies, that it is not dangerous to educate the lower classes; and consequently, we have not, in those islands, anything like a general system of education for our children, and we are obliged to do by private effort what ought to be done by the government, and what has been done by the government of this country.

Now, sir, in the island of Barbadoes the government have been brought to just this point: they will help the schools—that is, they will pay half the salary of the masters, when they are established, but they will not establish any, or help in building school-houses. Against this difficulty we have to labor. I have seen seven hundred children under instruction in my school. I want to increase this number to a thousand, and I am building five schoolhouses, in order to give them that instruction which will fit them to become useful members of the community, discharge the duties which they owe to society, and make their way to a better life.—Sir, I have received from my colored people towards this object, $1500,—although they are giving me besides, for the building and repairs of churches, $2500, I have raised $500 more by public lectures; I have gone about begging among the proprietors, and have raised $600 in that way; I intend to go about begging and lecturing again, and expect to raise $500 more. But, sir, when I have done all I can, I shall still be short $2000; and one object I had in coming to the United States was to go among the churches of this country, and ask them to give me help to the extent of $1000. I have had an opportunity to appeal to some congregations, and I have obtained help to some extent, and I want to lay this matter before the friends here, and beg them to give me a little help. I am working with you in the great anti-slavery cause. I am trying to give the colored people of Barbadoes the means of development,—such development as shall put to silence and shame the falsehood that emancipation has not proved a blessing but a curse to them, and if you will help me in this matter, I shall be heartily grateful for it. Surely, there are fifty, a hundred, or two hundred in this congregation, who can spare a dollar for this cause, or a smaller sum; and whatever you shall feel prompted to give, by sympathy for that object, will be faithfully devoted to it; and I trust that He who has said that a cup of cold water given to a disciple, in His name, shall in no wise lose its reward, will abundantly reward you for what you give to this cause, and to every cause of benevolence, a hundred-fold in the present life, and in the world to come with life everlasting. (Long-continued applause.)

The Abington Brass Band then played 'God save the Queen,' which was loudly applauded.

MR. GARRISON. I wish to throw myself for a moment, upon the indulgence of the audience, before we adjourn for our pic nic. I could have listened all the day and if the strength of our friend had held out all the night through, ('hear, hear,') to the admirable, lucid, and most cheering narration which he has given us, respecting the workings of British West India Emancipation. I know that you have felt a thrill of delight running through your veins, as you have sat so rapt in attention, giving the hearing ear to what has fallen from his lips. I rise, therefore, to offer a resolution in regard to our friend, which I am sure will be most cordially and unanimously responded to; and it seems to me proper that we should pass it now, rather than postpone it to the afternoon meeting.

One word before I offer it, respecting the day which has brought us together. O, the sublimity of the struggle for the emancipation of those in bondage in the islands of the sea, so many years ago! Blessings on the memories of Granville Sharpe, and Wilberforce, and Clarkson, and Zachary Macaulay, and Fowell Buxton, and all the noble dead, both men and women, who labored to bring about this grand and sublime result! Blessings on the living men and women, in Great Britain, who also aided to break the fetters of the West India slaves, and caused liberty to be proclaimed throughout all those beautiful isles! Blessings in particular, let me say, upon the head of our beloved friend and tried coadjutor, GEORGE THOMPSON, (loud applause,) who having been for a time out of our sight,—never out of our memory, has just returned home to London, we are told, from his sojourn in the East Indies, broken down in health, having narrowly escaped with his life on the voyage. Many were the laborers in the anti slavery field in Great Britian, but not one went forth more devoted than himself; and of all the champions who took the platform in behalf of freedom, no man ever so moved the hearts of the people, no man ever spoke with such peerless eloquence, as did our noble, beloved and honored friend, GEORGE THOMPSON. (Applause.) I would to God he were here in bodily presence, that he might have followed our respected friend, who has spoken so directly to our hearts and understanding. I know he is with us in spirit, for he never forgets America, nor his old anti-slavery associates; and by them he is never, and can never be, forgotten. Oh, that he may have his health speedily restored to him! Oh, that he may be permitted once more to visit America! We shall give him a warmer reception than he ever received before. In your behalf, in behalf of the friends of freedom every where, I may promise him an enthusiastic welcome, and the heartiest co operation. (Applause.)

One incident occurred, yesterday, that was very pleasing to me. I happened to take up a volume of British Anti-Slavery documents, and, on looking over its pages, I came across one of those memorable speeches which our friend Thompson delivered in 1831 and 32. It was almost at the commencement of the struggle of emancipation. He was en[illegible] advocate, to lecture throughout the kingdom. The West India planters also chose their champion, one Peter Borthwick,—a man of great rhetorical ability, of cool audacity, unscrupulous to the last degree, and who could easily 'make the worse appear the better reason.' He was, undoubtedly, the ablest opponent who could be selected to confront Mr. Thompson, and mislead the British mind on the subject of West India slavery; but, after a few disastrous encounters, he found it convenient to be elsewhere; so that, instead of keeping on the track of Mr. Thompson, our friend was active on the trail of Mr. Borthwick, following him closely until he drove him from the field.—(Applause.) In the speech referred to, I found the name of our respected friend Mr. Bleby. I will tell you how it came there. Mr. Borthwick had met Mr. Thompson in a place where the Methodists were predominant, and, anxious to propitiate them on the occasion, he coolly asserted that the planters had no antipathy to the Methodists, and that it was only the Baptists who had been blameworthy in the colonies. In the course of his masterly rejoinder, Mr. Thompson took up this mendacious assertion, and said:—

'The Baptists were *alone* to blame! Ah! I well recollect his sneer when he named the Baptists; but here I have him fixed, without the chance of escaping. The planters love the Methodists! Do they indeed? Then why did they pull down their chapel at Barbadoes? The planters love the Methodists; then why did they imprison Mr. Shrewsbury? The planters love the Methodists; then why did they persecute Mr. Whitehouse? The planters love the Methodists; then why did a mob of magistrates, clergymen, and planters pull down the Methodists chapels in Kingston? The planters love the Methodists; then why imprison Mr. Box? The planters love the Methodists; then *why tar and feather Mr. Bleby?*'

And here, sir, twenty-six years after the delivery of the speech, is Mr. Bleby to answer for himself why he was subjected to that brutal treatment! (Loud Applause.)

Mr. President, I have felt the most thrilling emotions while listening to the testimony of our martyr-friend. I have been with him in his days of darkness and fiery trial; I am with him in this day of his rejoicing. God bless him! and may his mission here be crowned with entire success! As a feeble expression of my feelings, and doubtless of your own, I propose for adoption the following resolution:

Resolved, That we have listened to the interesting, thrilling, and graphic narration of Rev. Mr. Bleby, missionary from Barbadoes, in regard to the state of things in the British West India Islands while slavery existed, and to the operations of the great act of immediate and unconditional emancipation up to the present time, with feelings of inexpressible delight and heartfelt satisfaction; that as a sufferer in the cause of the oppressed, yet unflinching at his post in the midst of the most deadly perils, and as the constant and unwavering friend and advocate of the colored population in the colonies, both while held as slaves and since the liberation, we proffer him our high esteem and warmest admiration; that we regard his arrival in the United States as singularly opportune, and exceedingly important in its bearings upon the anti-slavery cause on our soil, by the clear, intelligent, unimpeachable and triumphant testimony which he gives respecting the cheering results of West India emancipation; that we trust he will be able to travel far and wide in our land, before his return, as a witness in the cause of God and humanity, refuting, from his own knowledge and experience, the malignant aspersions of the enemies of freedom; respecting the condition of affairs in the British colonies, and vindicating the character of the emancipated as worthy of all praise; and we cordially commend him to the sympathy, hospitality and aid of the friends of impartial liberty wherever he may sojourn, for the furtherance of the special object of his mission.

The resolution was adopted by acclamation.

There are 50,000 Freewill Baptists in this country. They are Staunch Arminians in the Methodist sense, but hold to immersion.

From the Anti-Slavery Standard.

THE COLORED POPULATION OF OHIO.

CINCINNATI, August 5, 1858.

The colored people of this place and the towns adjacent had a celebration of the anniversary of West India Emancipation on the 2nd inst. at Xenia, fifty-five miles north this city by railroad. It passed off pleasantly, and yet was not as largely attended nor as enthusiastic as it ought to have been owing to the reports that had been circulated by some of the newspapers that the celebration would be offensive to the citizens of Xenia, as there had been a large increase of blacks in that place and vicinity last year, and a procession and speeches, as proposed, would lead to a disturbance. These hints, encouraging the mob-spirit, especially an article in the Daily Times of this city from a correspondent in Xenia, had the effect of keeping many away; yet the celebration was held, and the programme fully carried out, without any signs of opposition on the part of the people of Xenia. For some years past there has been a large increase of colored people in Greene County, of which Xenia is the county seat, and there are now upwards of 890 in that place, the whole population of which is from four to five thousand. No other county in the State has as large a proportion of blacks, and the increase latterly is ascribed to the establishment of "Wilberforce University," for the education exclusively of colored pesons, male and female, about four miles from Xenia, which, it is said, has tended to bring this class of persons to the neighborhood of that city.

This institution was commenced a few years ago by the Methodist Episcopal Church, and is under the control of the Ohio and Cincinnati Conferences. Its location is a good one, the buildings large, capable of accommodating 500 students, besides numerous small cottages for families, and fifty acres of good land. Bishop Paine, of the African Methodist Church, a man of high character as a Christian and a preacher, lives near here. The men who were active in getting up this institution both ministers and laymen, were decidedly anti-slavery men belonging to the most anti-slavery wing of the Church North, and yet they would hardly call themselves Abolitionist in the strictest sense of the term. In regard to the union of the races, white and colored, on terms of equality in the same school, the right of the blacks to suffrage and other privileges denied them, they would come short of our standard of right. And yet I cannot doubt the sincerity of their anti-slavery principle, as far as it goes, nor their earnestness in their endeavors to educate and elevate the colored people in this country, leaving minor points, as well as colonization, for the future to decide. Let these people be educated and their anti-slavery principles be strengthened, as I cannot but believe they will be in this College, and they will be better enabled to teach and pursue a greater variety of occupations than heretofore, and thus deserve and command the respect of the community. I have confidence in the men who originated this enterprise, some of whom I know, to believe that its tendencies will all be in the right direction. It is looked upon with dislike by the "negro-haters" and with favor by all who sympathize with freedom. I find that it is approved by the friends of the slave both within and without the pale of the Methodist Church. As being under the control of that sect, it is the [illegible] to be successful, as the blacks sympa[illegible] to attract them [illegible] and peculiarities of persuasion. That Church, too, [illegible] such command of men and means, and pursues its objects with such energy, that it has succeded in every enterprise it has undertaken. It is hardly likely that this would have succeeded as well had it been originated as a private enterprise.

The Xenia papers and 'The Commercial' of this city have been discussing the subject of the increase of free blacks in Ohio, which they say, has become "alarming". If they are to be believed, the increase of this class is a great evil, which ought to be discouraged in every suitable way. They do not directly recommend the enactment of laws to keep them out of the State, but no doubt these papers would favor such measures. They refer to the laws of this kind in force in Indiana, Illinois and other States, to show the tendencies of public sentiment, without condemning them. As to any specific acts which the blacks have committed which make their presence a nuisance, these are not mentioned, but accusations in general terms are made of being insolent to white men, holding their heads high, expecting an equality with white men because they have now a University for their especial benefit, &c. These writers seem to think that the blacks must be looked down upon and "kept under" as an inferior race, and every attempt to elevate them in intelligence must be dangerous to society. Surely, if they are as vicious, as a class, as represented, every means employed to make them better ought to be welcomed. Instead of this, the College is scouted at as the fruit of "negro philanthropy", and every attempt to elevate this despised and injured race depreciated or opposed.

The Commercial, which has by far the largest circulation of any of our dailies, has been giving the public its views on the "Right of Property in Man" and kindred topics, in a series of editorials, in which it shows its anti-slavery to be of a *very mild type*, notwithstanding it is a Republican paper and an especial friend of Gov. Chase. It thinks *every* slave would not be benefitted by his freedom; that those only of energy and capable of taking care of themselves ought to escape from bondage; that it is unwise for us in the free States to advise them to escape at all, and that the whole U. G. R. R. system is a "mischievous philanthrophy". On the conductors of this latter institution it is very severe, and denounces in terms befitting a slaveholder a circular lately issued to the friends of freedom for assistance in circulating anti-slavery documents in Kentucky. There are thousands of readers of this paper who cannot sympathize with its views on these subjects and continue to take it on account of its value as a general newspaper.

Notwithstanding all that partisan editors may say to the contrary, the public sentiment of this State, in regard to the treatment due the colored population, has been, for some years past, improving, and at no time have efforts for their education and moral advancement met with such general favor from intelligent persons of all persuasions as they do at present. The conservative and pro slavery press does not represent the prevailing public sentiment even in the southern part of the State.

P.

THE UNDERGROUND RAILROAD.

The Tribune published a paragraph the other day stating that a correspondent in a city on the line of the Underground Railroad gave notice that "so largely has the number of fugitives increased of late" that a committee was appointed to take charge of the subject, who ordered $1,000 to be raised to defray expenses. This alarming announcement has riled up the doughfaces in this village (Philadelphia) prodigiously.

The Southern Monitor, their peculiar organ here, accordingly retaliates in this way:

"In response to the above, we have the gratification to announce to our Southern friends that the *Underground Police Organization* in the North is rapidly approaching completion. Every man, and merchant and manufacturer, who has contributed or may contribute, *directly or indirectly*, to defray the expenses of the *pirates* and *thieves*, will be at the service of their Southern customers."

Now, I have inquired into the meaning of this "Underground Police Organization," and find that the slaveholders, in conjunction with their Northern allies, the Doughfaces, are making a systematic effort to ascertain the whole modus operandi of the Underground, who are its conductors, where the stations are located, who supplies the money, &c. And for what reason, think you? To crush them all out by—publishing their names. What then? So that no Southern man shall thereafter buy goods of them! As if the generous men who are constantly handing out money to protect and speed the fugitive depend for their business on the patronage of slaveholders. But the frantic rage of these traffickers in human muscles will fall short of the mark. There are hundreds of men in this city whose purses are and ever will be, open to aid the flying fugitive beyond the reach of bondage. Eloquent facts abound, and might be given with touching incidents of shocking suffering and romantic heroism connected with the Underground but curiosity must yield to prudence and humanity.

This city and your own are the great central stations of the Underground Railroad. As an organized effort at emancipation it has been infinitely more successful than any of its stockholders dare to avow. All its officers, from what our Southern brethren facetiously call the head devil down to the humblest conductor, preserve a discreet and dignified silence as to its proceedings. But the amount of live stock transported over it is annually increasing in amount, and the stockholders are quite satisfied with it returns. The notebook of the Secretary is an eloquent record of the acts of those who do good by stealth, and blush to find it fame. The tyranny which sent Passmore Williamson to jail caused no fall in the value of its stock, but rather increased the demand. That little circumstance was a capital advertisement, from which it profited largely. Last week a chattel from Delaware took the train under peculiar circumstances. His name was not Bob, but let him be so called. Well, Bob was 20 years old, and a fellow of infinite parts, good for $1,000 any day that his master might become hard up for that amount. He was a capital nurse for master's two little boys, whom he dandled on his knee in the kitchen every evening. One night last week, while singing to the boys in the kitchen, one of the little fellows innocently told him, "Bob, papp's sole you for Georgy. I see'd de money for you." "Hush a minute," responded Bob, who put the child down and stepped out the door, and, reaching the sitting room of his master, saw a stranger actually counting out bank notes before him.

Bob had noticed the stranger about the farm during the day, but no suspicion of his object had crossed his mind. But he saw the money in his hand and the iron manacles lying on the table He turned and was off in an instant—no hat, no shoes. As he cleared the barnyard, only a short distance from the house, he heard his master calling for him. But he was gone, and, as if by instinct, the two wretches snuffed his design immediately. They both mounted horses in pursuit. Bob steered directly for Philadelphia, dodged them repeatedly on the road, and twice heard them tramping over the wooden bridges under which he had suddenly concealed himself. Just as day was half-breaking, his pursuers entered the city by the Market street bridge. Bob, guided by the fugitives God, entered it by crossing at Gray's Ferry. A light streaming from an old woolen shanty attracted him; and as he approached it he discovered an [illegible] bought his freedom years ago and settled in Philadelphia. Our people knew him well, and you don't care what name he bears. But Bob, thinking of this only *friend*, with characteristic simplicity asked the woman if she knew where Billy Bowser lived, "Bless you," she replied, "to be sure I do. Don't I serve his milk every morning?" Bob quickly found his father, but only to be a prisoner in his garret until a ticket on the Underground could be procured. But recently eight other chattels from the same State appropriated a boat in the river, crossed safely into New Jersey, soon found a conductor on the road, and are now their own masters in Canada. Talk of Underground stock being quoted below par while such a trade as this in live stock is doing!—*Philadelphia Cor. of the N. Y. Tribune.*

From the National Era.

JOHN MITCHELL.

This Irish patriot who suffered so much for Irish liberty, or the liberties of Ireland, seems to be discontented and restless until he can convince the whole of the civilized world that he is not, and never was, in favor of liberty in general, but liberty for a class of men. It would have been bad enough for a man who stood so high as he did at one time, if he had simply fallen from the position of a soldier in the cause of human liberty—to become the owner of his fellow men, and the defender of absolute Slavery. But he is not content with this, but through newspapers, pamphlets, and books, is endeavoring to show every man in the world who reads newspapers and books, that the world mistook him when it supposed he loved liberty when he fought for Ireland.

Mr. Mitchel has been recently travelling in the slave States, and he prints copious notes of his journey, and in his comments upon facts he insinuates his opinions of the institutions and its practical workings, without a superabundance of modesty. This is the way in which he recommends a revival of the Slave Trade:

"First, then, Southern society, wherever its elements are in *equilibrio*, or nearly—that is, where the slaves are numerous enough to occupy the field of toil, nearly is the most perfect form of social polity now existing anywhere in the world. Those conditions are attained only in some extensive rural planting districts, and among States, only in South Carolina, where the negroes are much more numerous than the whites. When these States concurred in prohibiting the Slave Trade from Africa, they did not *from* sentimentally, but because they then had slaves enough for the strip of land they occupied, and never dreamed of the boundless capabilities of the Mississippi valley. Since then, a great influx of white immigrants, and none of negro slaves, have resulted in a population of 6,000,000 whites to 3,500,000 slaves; and this, with the high price of negroes, has made it impossible to interest enough of the people in the actual working of the system, though they all, in fact, derive all their means of support from that system. The tendency, however, of this want of equilibrium, is to accumulate great estates in few hands, and to leave on the outskirts of society a considerable rural population, not artisans, not traders, and hardly farmers, who are no use to themselves or to the State.—This once rectified, or put in progress of rectification, and of all Republics and Monarchies on the earth, ancient or modern, I shall choose the Southern States."

The way to "rectify" this state of things is, of course, to make negroes cheaper by wholesale foreign importation. When negroes range at prices varying from to three hundred dollars, we suppose Mr. Mitchel will have found his model country. Why would it not do as well to open up a trade with Ireland? If we were to send a sufficient force to the coast of Ireland we might easily entrap and enslave great numbers of Mr. Mitchel's countrymen. They are reported to be excellent with the "shovel and the hoe," and as there is not by any means so much risk in a trade with Ireland as with fever-stricken Africa, the price of immigrants from Ireland would doubtless be much cheaper than it ever can be with imported African slaves. Indeed, if Irishmen could be stolen without too much trouble, there would be a tremendous profit left to the importers, if they sold them at $100, or even $50, a head. Has Mr. Mitchel ever thought of this? Why go to the dangerous coast of Africa? The voyage to Ireland is safe, for it is made in a temperate climate. There are probably a couple of millions of Irish men, women and children, at this day, who have not sufficient bread to eat. What a mercy it would be to them to bring them to a land where they would be clothed and fed—and made to work.

But let us quote John Mitchel again:

"You have heard it said—Northern writers admit that the true Southerner, who is come of a race of Southerners, stands in the very front rank of manhood, is brave and generous, a mirror of truth and honor, candid, loyal, and courteous. It is true. The high-souled nobility of Europe, *while there was a true nobility, (which there is not now,) grew from a subsoil of feudal serfdom and villeinage, and could not have grown without it.*—Slavery is that subsoil here. Do you apprehend how it feeds the roots and radicals of the virtues? Why thus—lying and stealing are negro tricks.—To be a coward is unworthy of a white man."

Mark the italicised sentence. It suggests a new idea. If the English nobility has sunk so low for lack of Slavery, why would it not be an admirable plan for them to seize at once upon their Irish neighbors, and, by law, solemnly enact Irish Slavery! There would then be a wholesome competition between the two countries, and they would both be interested in sustaining the Irish slave trade. If any other nation were foolish enough to indulge in a sentimental philosophy, and endeavor to interfere with the lawful trade, the new Holy Alliance would be equal to any emergencies. It is very evident that the people of this country and England are growing corrupt; sordid, wicked; and, if the stealing and and abducting of a few hundred thousand Irishmen will transform us all into brave generous, candid, loyal, noble men, by all means let the experiment be tried. We are the more encouraged that this idea is a valuable one, from the further remarks of Mr. Mitchel. He says:

"I noted, during my tour—and, indeed, had often noted it before—a peculiar gentleness of demeanor and quiet courtesy, which, as I said, was attributable to the institution of Slavery. It is because the unquestioned possession of great power, involving great responsibilities—which responsibilities are fully recognised by public opinion—trains a man to habits of self-restraint. If a man be a brute, yet he has a strong interest in habitually controlling his violent passions; if he be a gentleman, he will control them because he is a gentleman; if something intermediate, he will find himself acted upon by the public opinion of his neighbors and equals. The established custom is to speak gently to servants; and so much of the intercourse of the people is with their servants, that this has created throughout society a softness of manner and tone; which, in educated people, being united with dignity and self-possession, gives me the ideal of a well-bred person. I have seen the effect of this upon boys. You know it is a favorite saying of the Northern people and the English, that one evil of Slavery is to make boys imperious and cruel. The opposite is true. Recollect, we are in a land of rational and accountable beings—a christian land, if you like, where [illegible]trate—and if a boy has a young negro or two of his own to govern, he does it under the eye of parents and neighbors. Over and above the appeal which a sense of his power over the young niggers must make to the heart of every generous boy, he, too, finds himself amenable to the force of public opinion and will defy it at his peril. While he is training and governing his young negro, he is also training and governing himself.—Be the theory correct or no, take it for a fact, that the sons of Southern slaveholders are quiet and courteous in their manners, both toward slaves and every one else. Of course, however, severe measures are sometimes needful in subduing a young negro. What then? Is a colt not to be broken because he is vicious?"

Here are important discoveries—they concern the welfare of every civilized country upon the face of the earth, if genuine. Certainly, a sure way to test not only their value, but also Mr. Mitchel's honesty, is to suppose the revived Slavery, which he so highly recommends, be commenced at once, and with his countrymen for the slaves. It is quite likely a great deal of trouble would have to be endured—Irish women would moan, Irish children would cry, Irishmen would *fight*. "What then? Is a colt not to be broken because he is vicious?"

From the National Era.

THE DOMINICAN REPUBLIC.

The Richmond *South* comes out in a very decided article in favor of Government interference in the Republic of Dominica. It says:

"For many years, the white inhabitants of the Dominican Republic have waged a gallant but unequal struggle with the horde of black barbarians who would exterminate or subject them to an intolerable oppression. In the contest the superiority of the European over the African race has been signalized by victories achieved against the greatest odds and under the most embarrassing circumstances. Though but a handful in comparison with the multitude of their sable foes, and though assailed by the treacherous ferocity of Soulouque, the Spanish settlers of St. Domingo have again and again repelled the attacks destined for their destruction. Under the lead of their heroic chieftain, Santana, whose exploits would dazzle the world if exhibited upon a more conspicuous theatre, they have at least achieved a victory which promises them a permanent ascendency over their savage enemies."

The impassioned language quoted is calculated to mislead the reader as to the character of the conflicts which have taken place between the white and colored inhabitants of Dominica. But it is only necessary to remember that the *South* employed the same, or nearly the same, language in describing the exploits of that hero, Gen. William Walker in Nicaragua. A little allowance is to be made. In view of the present state of things in Dominica, the Administration is resolved upon doing something in that quarter of the world.—We quote again from the *South*:

"It is reported from Washington that Mr. Buchanan is resolved to avail himself of the opportunity to contract relations of diplomatic intercourse with the Dominican Republic. The rumor is not improbable. Indeed, for many years our Government has been impressed with the importance of securing a foothold in the Island and an influence in the Dominican councils. Mr. Calhoun was the first to suggest the policy, and it was during his control of the State Department, in the Tyler administration, that an American agent was first dispatched to St. Domingo. Unfortunately the individual selected for the enterprise proved to be incompetent. The mission then failed, but afterward, under the able management of Gen. Cazneau, it resulted in an important treaty between the United States and the Dominican Government. In the moment, however, of successful consummation, the policy miscarried through the unwarrantable interference of the French and Spanish representatives, who positively prohibited the ratification of the treaty."

A disappointment of this kind would not [illegible] borne with equable temper by the enthusiastic advocates of African Slavery. It was an impediment in the way of the enforcement of the Calhoun policy, which was the extension of human slavery over the world. These men know very well that Slavery cannot live and remain quiet. It must advance or die. The small number of white inhabitants of Dominica should be encouraged to enslave "the horde of black barbarians" on the Island.—This we suppose would not be "intolerable oppression". The use of the phrase indicates that the South has an idea of what "intolerable oppression" may be, and that it can exist. What is "intolerable oppression"? Of course, it is not in ruling, governing, or enslaving one's fellows, of a different race. It does not consist in barbarous conduct towards the subject. If any of these definitions are correct, then there is "intolerable oppression" all around Richmond—throughout the Old Dominion. We wonder, then, what the "intolerable oppression" is, that the 'South' fears might have been the lot of the white Dominicans, and which would justify them in enslaving their colored brethren.

So anxious is the 'South' to get a fresh foothold for Slavery in the West Indies, that it would venture the dangers of a skirmish with France in the attempt. It would not permit French intrigues upon the Island. It is enough for the Slavery propagandists to intrigue there *for* Slavery—France should not be permitted to do it *against* the propagandists. Says the 'South':

"Except it be the purpose of the United States to deliver the West Indies into the hands of European Powers, and to renounce all claim to influence in that interesting quarter, they must impose some restraint upon the impertinency of French intrigue in St. Domingo. It is certain they cannot submit with honor to the repulse they endured in the rejection of their treaty. Besides these present motives of policy, other more remote but not less urgent considerations demand that the American Government should assert its just influence in the Dominican Republic. We need not be more specific than to say we intend an allusion to the shape which the question of *negro slavery is beginning to assume before the world*. A foothold upon the Island of St. Domingo may not only be advisable as a measure of self-protection, *but essential as an expedient for the attainment of undeveloped objects of future agrandizement*."

The secret of the 'South's' interest in Dominica is let out with commendable frankness. It is, that the Island may be made subservient to the ends of the Southern Slavery agitators, "for the attainment of undeveloped objects of future aggrandizement".

From the Illustrated London News.

MR. ALDRIDGE THE AFRICAN TRAGEDIAN.

We this week engrave a portrait of Mr. Aldridge, better known as the "African tragedian."—His impersonations of the characters to which his color peculiarly suits him are those of Zanga, Shylock, and Othello. Mr. Aldridge has just returned from the Continent, after a long and successful tour of professional engagements. At Sax-Meinindan he was presented by the reigning Sovereign (the brother of the late Queen Adelaide) with the Nassau gold medal of the order of the Royal House of Saxony, and he has also been made member of several scientific and literary Continental institutions. In 1853, on the occasion of Mr. Aldridge's first appearance in his professional capacity, at Berlin, his performances were honored by the presence of their Majesties the King and Queen the Prince and Princess of Prussia, and the whole of the illustrious Court, and he was presented by his Majesty Frederich Willliam IV. (the founder, president, and patron) with the socety's massive gold medal. It bears on one side the medallion in relievo of the King, surround by figures emblematic of the Arts and Sciences, Poetry, Painting, Sculpture, &c. On the obverse is depicted the embellishment representing the Royal Museum of Berlin.

At Saxe-Meiningen, last January, after his performance of Shylock, Baron Von Tillich, the General Intendant, by command of the reigning Sovereign, presented Mr. Aldridge with the Royal Saxon House Order, with the medal in gold; and the month following he was introduced, kissed hands, and received his diploma from his Royal [illegible] native or foreign, so decorated. It is, moreover, expressly stated in his diploma that he is permitted to wear the medal, next in order to the members of the Royal House of Saxony, and it is accompanied by a beautiful decoration in the shape of a Maltese Cross in gold. The best proof, therefore that can be given of the appreciation of his merits as an actor and a gentleman by those foreign Potentates is to be found in the fact that he had been presented with those costly medals, and the authentic credentials with which they are accompanied. Mr. Aldridge's career in life has been very remarkable. He was originally intended for the Church; but, having no vocation for that profession, he turned his attention to the stage, and made his *debut* in New York in the character of Rolla, and was loudly applauded. He then came to this country, and had the good fortune to achieve honors at the Glasgow University; after which he came to London (having still the old leaven of the theatrical propensity,) and was immediately engaged at several of our metropolitan theaters, at which his impersonations of the character of Othello, Gambia, Zanga, and other characters suited to his complexion, were so successful that he rose rapidly in histrionic fame; and now in every town of note on the Continent, his merits are really and substantially appreciated.

Mr. Aldridge was engaged at Sadler's Well's Theatre, where he performed several leading characters, and then left that establishment for the Olympic. At the conclusion of this latter engagements he withdrew from the stage, and went through that course of study and practice which he deemed essential to the acquirement of a sound metropolitan reputation. He then entered on a provincial tour, and acted, in succession at Brighton, Chichester, Leicester, Liverpool, Manchester, Glasgow, Edinburgh, Exter, &c. In each of those towns, his reception was enthusiastic in the extreme; and, his reputation as a tragedian having reached the capital, he received an engagement from Mr. Calcraft to perform in Dublin, and during his engagement the newspapers spoke in the highest terms of his great and remarkable talents as an actor. He subsequently ran through his list of favorite characters—viz., Zanga, Rollo, Gambia, Othello, Alhamra, Mungo, Shylock, Hassan, Fiesco,—in all of which he added to his rapidly increasing reputation. During this period, Edmund Kean came to Dublin, and (having seen Mr. Aldridge play,) with that good nature which was so conspicuous a part of his character gave him a letter of introduction to the manager of the Bath theater, couched in very complimentary terms.—At Belfast, Mr. Charles Kean played Iago to Mr. Aldridge's Othello, and he played Aboan to that gentleman's Oronoko. Among the testimonials which he received from distinguished members of the profession was one from Mr. Sheridan Knowles. After the fulfillment of several provincial engagements, Mr. Laporte, at that time the lessee of the the Italian Opera and of the Covent garden Theatre, and made his appearance at the latter house, April, 1833, in his usual popular characters, and at the fall of the curtain, he was called for and enthusiastically applauded; indeed, nothing could have been more complete than his success on those occasions. While performing at Manchester in 1834, he received a highly complimentary note from Madame Malibra, who stated that never in the course of her professional career had she witnessed a more interesting and powerful performance. In 1848 he accepted another engagement at the Surrey, and made his appearance in the character of Zanga. Upon this occasion the press was unanimous in its expression of unqualified approbation of his acting. As both a tragic and comic actor, Mr. Aldridge's talents are undeniably great. In tradgedy he has a solemn intensity of style, bursting occasionally into a blaze of fierce invective or passionate declamation; while the dark shades of his face became doubly sombre in their thoughtful aspect; a nightlike gloom is spread over them, and an expression more terrible than paler lineaments can readily assume. In farce he is exceedingly amusing: the ebony becomes polished; the coal emits sparks. His face is the faithful index of his mind; and, as there is not a darker frown than his there is not a broader grin. The ecstacy of his long shrill note in 'Opossum up a gum-tree' can only be equalled by the agony of his cry of despair over the body of Desdemona. In 1852 he went to Germany, where he remained three years; his success during that period was all that the most ardent aspirer after histrionic fame could desire. At the special request of the Court of Sweden, he visited Stockholm in the early part of last year, and gave representations at the Court Theater; and, notwithstanding the prices in all parts being doubled, and in some instances trebled, such was the anxiety to see this gentleman, that every seat was disposed of several days previous to the representations.

Communications.

August 21st 1858.

Friend Marius: Happening to hear James D. Johnson, read the following letter, it seemed to me worth being made public. I therefore procured a copy which I send you, in hopes you may find room for it in your most valuable sheet,

Yours as ever,
WM. F. HOLIDAY.

A LETTER TO A FRIEND.

Home, 8th mo. 20th 1858.

Dear Friend: I am in possession of a little gem of the American Tract Society given from thy hand for my especial benefit. I thankfully receive it and hope to profit by it. It is full of meaning and well calculated to elevate the mind and arouse the moral nature of man. But while I admire the beauty and harmony embodied in this little Pearl of Wisdom I ignore the contemptible spirit of conservatism that characterises and controls that society. How true the words I copy from my present, "The one true Church is composed of all believers in the Lord Jesus." This is a truth that is undeniable, it is a truth that is founded deep in the most sacred principles that govern the moral universe, it is a truth that should be studied, adopted in our theories of Religion, and practiced in all our relations of life. I thank God and take courage when I behold manly outspoken expressions of God's will to man from whatever quarter they may come.

To say the American Tract Society has done no good I could not, but were I to say it had done its whole duty I should give my own heart the lie. It is good as far as it goes in denouncing sin but it is like the farmers fence that was built to enclose his cattle it was a strong fence as far as it went but a huge gap was left down and his cattle walked out. The late action of that society and all its former action upon the subject of slavery rises up before the christian world and thunders its guilt home to its own remorseless heart. It is swift to pronounce Gods retributive justice upon all violations of His law but it reserves the right to itself to decide what that law is instead of adhering to the plain unmistakable commands of Jesus. Ah, here is the fiery test the ordeal of justice that tries the strength and purity of men's Christianity.

While the religion of Jesus stands as it were upon the house tops and high hills to proclaim the Infamy, Despotism, the woes and brutality of American Slavery, the American Tract Society has agreed, made a firm unbending covenant with the Devil, that a death silence shall shroud it, though humanity bleeds at every pore and mans dignity as a moral, social and intellectual being be forever libelled.

That Society like all other professedly Christian associations must conform to the revealed law of God or else be [illegible] law. It needs no argument to prove guilt in that society, for the simple fact that it has sealed its lips with a solemn agreement that it *will* remain silent upon the great the most gigantic sin that ever existed, is enough to eternally condemn it.

Give me a full free Gospel untrameled by conservatism and bigotry, a Gospel that visits the humblest of God's children a Gospel that leads into all truth a Gospel that delights the soul with an unbounded uncontrollable fulness of Gods love, a Gospel that invites the invigorated moral energies of the soul to mourn with those that mourn and weep with those who weep, a Gospel that ever aims to grasp the good and cast the wrong away, and then the wild and guilty fantasy that immortal man shall be forever doomed to slumber in the dark, thick shades of one eternal mental night will pass from the arena of human thought as the morning dew vanishes from the presence of a scorching sun. Let silence break from its crusted den and carry impetuous sounds upon the breeze, let a voice go forth therefrom that shall awaken the moral sense of this nation, and prove a panacea for all its ills. The time has fully come that professors of Christianity must take a decided stand in favor of freedom and of right.

The sun beams of civilization are beating upon all the so called Christian denominations so strongly, that no ecclesiastical ingenuity will longer prove sufficient to find a cover for the baseness and villainy that is perpetrated there. The longer justice is disregarded, and humanity trampled in the dust, the greater and more violent will be God's dealing with His people. We may profess to be followers of Jesus, and pass smoothly along life's pathway, but unless our professions are stereotyped upon the field of action, we are but mere moving, hollow shells, unworthy of the name of Christian. Life itself brings with it to us a load of responsibility, and it is utterly impossible for us to escape the penalties of a broken law, unless we acknowledge ourselves as responsible beings and recognise a close relationship between man and man, and man and his Maker. No one can occupy a position in the true church and be a consenting violater of the law of God; no one can belong to that church and knowingly and willingly agree with the powers of darkness, that the greatest sin that ever saw the sun shall remain untouched.

Our own society (the Friends) as such has not discharged its whole duty. Though it has laid almost the entire foundation for equalising the the races and uniting the human family into one glorious brotherhood, it now slumbers sweetly in the soft arms of repose, while abused and bleeding humanity is imploring it with the most heart rending appeals for sympathy, for action. Action is what is needed.

The worlds eye is upon us, and no human ingenuity can save us from the gulf of oblivion, if we like the Priest and the Levite pass by on the other side of the sufferer. The Society of Friends though not numerically as strong as many others can jar the entire fabric of despotism in this country, but its silence is used by the oppressor as a plea for sustaining his guilty relations with slavery. Although we as a society have cleared our skirts of slavery so far as ownership is concerned, we are still called upon for a living, vigorous, active protest against that unmeasured, fathomless sin. My prayer to God is that we as a people may be led by the light of truth, and trust in Him for good results, but he will not answer our prayers in good results unless we show our ardent wishes in our works. My path is plain.—Action is required of me in proportion to my ability. Although denounced by the world as a fanatic, and by my own society as a follower of "the lo heres and the lo theres," with the help of God I hope ever to be found endeavoring to heal the wounds of the broken hearted, and crushed millions of our fellow beings.

Thine for the reign of Universal Right,
JAS. D. JOHNSON.

For the Bugle.

ANTI SLAVERY MEETING AT ALLIANCE.

The Anti-Slavery meeting in the Town House in Alliance, convened at 10 A. M., on Sunday, Aug. 21st. Humphrey Hoover was appointed Chairman, and A. Brooke, Secretary. As two Methodist camp meetings, and a large meeting for the Campbelites, were in progress at the time, towards which three special trains of cars had been run from the village, as may be supposed, the assemblage was not a very large one. A rule for limiting the speakers to fifteen minutes each, was adopted.

The number present desirous to be heard was so great as to render it somewhat difficult to effect an adjournment in due season, although two sessions were held. As usual, in meetings as free as are those of the Abolitionists, various extraneous topics were introduced by those who do not labor with us. "Wages slavery," was largely descanted on by one zealous speaker. Non-resistance was again belabored under the assumption that the refusal on the part of Abolitionists to participate in a pro-slavery government, is an attempt to put down all civil government. It is astonishing to witness the amount of ignorance which exists in communities, even among men claiming to be highly intelligent, in regard to both the principles and the proposed measures of the Disunionists. Too indifferent to the cause of impartial liberty to investigate so far as to be able to comprehend these, they come into our meetings and give utterance to opinions which seem to border on downright stupidity, where the character of the speaker is such as to forbid the suspicion of intentional knavery. Misrepresentation of our positions when made through dishonesty in the desire to subserve party purposes, is scarcely more reprehensible than misrepresentation through absolute ignorance, when made by men of average intelligence, at this age of the anti slavery enterprise, when our periodical and other publications in addition to the labors of the living speaker, place it in the power of all such to comprehend us.

But Time, the grand demonstrator, will yet make clear to all the philosophy which is so slowly comprehended.

A. BROOKE.

Marlboro, August 22nd.

ATTEMPT AT SLAVEHOLDING IN OLD ASHTABULA.

Dear Marius: I have often heard of the cautious old lady who warned her son to never venture near the water, until he had learned to swim; and I imagine that it would be as well for Southern gentlemen who wish to spend the hot summer months, where the gentle breeze of our northern lakes may invigorate them to exhibit equal caution and leave their human chattels where they will not inhale the sentiment of liberty, lest it strangle the fear of the despots rule, and they assert a *few* rights which whites must respect. We have just passed through a scene, which, judging from its being *one more blow at the Union*. The facts in the case are as follows. A few weeks ago one J. B. Anderson a northern born, but southern married lawyer of Louisville, Ky., made his appearance in our town accompanied with his wife, a child a few months old, and a colored woman, Theressa Garner, as nurse. They were on a visit to her sister, Mrs. Scovel of this place. The news soon passed around, that a Kentuckian was in town with his servant; and a few of us not agreeing with Judge Taney, determined to ascertain whether she was a free person, or a slave. Having satisfied ourselves that she was really a slave being held in our own midst. Marcena and Bula Miller, myself and my mother, were dispatched to talk with her, and apprise her of the fact that she was free by the laws of our state. Mother made our business known, and Mr. Anderson being absent, our chief combatant was the mistress, who forgetting that her authority was not supreme, very impertinently informed us that Theressa was free, and that she should have no interference with her whatever—but on being answered that we were on business and should do it before leaving, her eye flashed with the fire which emanated from a heart, that could fatten on the sorrow, and misery of millions of her own kind. But poor Theressa, she dared not say she was a slave; she was in a strange land, with strange faces before her, she protested that she was free. Her subjection was so absolute, that when at last she was permitted to talk with us in the absence of those controlling her, she dared not leave them.—Our talk apparently could avail nothing, but we left her in possession of some thoughts which could but revolve in her mind and kindle that fire which must ultimately burst the bonds of fear which thus enveloped her. Mother told her that if she ever returned to the land of chains and slavery, she must remember that she had once had the chance for her liberty. And then we left, to give time for the love of liberty to kindle in her breast. And the Kentuckian with his Union saving allies rejoiced in the defeat of the "abolitionists." But ere they had supposed that all was not right, she had told a neighboring woman her true story, although not allowed from under the eye of her mistress to any considerable length of time.—All honor to this lady for her efficiency in securing the confidence of poor Theressa. She said she was a slave, and wished to be free; and immediately we applied to Judge Plumb for a writ of Habeas Corpus. The writ being granted, deputy sheriff Hendry brought the parties before the Judge, Anderson declining to answer to the writ; judgment was entered setting Theressa at liberty, and she is now, we hope where "none can molest or make her afraid." And yet though not a step was taken or a demonstration made, except to enforce the laws of the state, we have the union savers on every hand, from the contemptable twaddle of the store room and shop, to the more dignified exertions of official station. Some through their ignorance, though Buchanan's chosen men, propose to demand writs of the Judge to wrest her from her own custody; others in their zeal to "save their children from states prison." will endanger their souls to the torments of Hell, by endeavoring to keep their own sons from following the example of the "good Samaritan."

Oh! how long must "God's image" be sacrificed for the sake of the *Union*.

Yours for "No Union with Slaveholders,"
F. J. REEVS.

New Lyme, Aug. 21, 1858.

A LETTER FROM PENNSYLVANIA.

Bart, August 9, 1858.

Dear Marius: I believe it would be vain for me to try to forget the anti-slavery friends west, or their *Bugle*, so I will waste no strength in the effort. My thoughts have been with you to-day in rather an especial manner. It may be attributable in some degree to the circumstance of Wm. Wells Brown being with us. He was sent for to be at a substitute for the First of August anniversary.—The meeting was held, largely attended, and highly approved, at Caristiana the reputed scene of the Gorsuch tragedy. It is now a thriving village, such as it might not have been in this century had Gorsuch been willing to let his children provide for themselves. None of the ruffians of that day are about, or if they are, are still as death.

Non-resistants maintain that brain cleaving only works evil ultimately; that question must be left for them and the fugitives to discuss. One fact stands out in this connection, that no blood hound of the quadruped or biped species has been heard to yelp on the track since, and yet it is not that the game is destroyed, or has left the hunting ground.

Yester-afternoon Brown had a pretty thronged audience at Bart meeting house, where he lectured efficiently, his principal object being to show, that in fact, slavery degraded the owner equally with the slave, this was done no less truly than ungenerously by stating that some superannuated 'aunt Chloe' had the charge of the children from the time they could walk until they were large enough to run to the quarter after night to hear the banjo and listen to ghost and witch stories; far more exciting than spirited discussions on politics and stupid ones on theology, which were the leading topics at the "Great House". I suspect there was a good deal that was new to some of his hearers. After night he read his tragedy, and to-day, Dr. Adams's Journey to the South for the Benefit of his Health, is claiming a large amount of sympathy of that funny type which would scarcely be gratifying to his reverence. The Dr. will be remembered here abouts after to-day.

I doubt not the published proceedings of the Longwood meeting has reached Salem before now, and if so I can add nothing of interest regarding it. I will venture to say that the leaders (for it had its leaders) evinced caution approximating to shyness, when the question came up 'Who are members and what constitutes membership?'—Could the atheist, the stern advocate of slavery, the apologist of intemperance, or the opponent of that and other liberal conventions be a member, free to express his thoughts and cast a vote. To admit all these as members of the body would by some, be thought derogatory to its moral character, while to deny them membership, would seem to be adopting a kind of creed, after their profession of a platform long and broad enough for man to stand on. There is more than one Sylla and Charibdis to steer between, especially with religious reformers. They have the popular orthodoxy of the time and the growing dislike of that orthodoxy and infidelity, both, to encounter or oscillate between them.

It is not to be disguised, that, unless with the extremely pure in heart, numerical respectability is, and must be a desideratum, in a new organization in an especial manner.

Of the great multitude that assembled at Longwood, we may suppose that more than half had other motives than those professed by the callers of the meeting [illegible] a hope was entertained that [illegible] some [illegible], or more to ponder in a leisure hour.

Whatever else the meeting was, it had a decidedly anti-slavery character. All along for many miles around they are mostly reformers. Many of the good influences that operate to make them what they are, came from Quakerism without its sectism.

AMOS GILBERT.

The Anti-Slavery Bugle.

SALEM, OHIO, AUGUST 28, 1858.

Alexander Campbell, the founder of the Disciple Church is one of the boldest defamers of humanity and unblushing defenders of slavery in this whole region of country. He has had the hardihood to affirm, that slavery is a divine institution, like that of the parental and other natural and necessary relations. Notwithstanding this when he comes to attend the annual meetings of the Disciples in this and adjoining counties, they with others flock by thousands and tens of thousands to hear him as a teacher sent from God.—They recognise his assumption of the christian character and christian office, by listening to his instructions and joining him in what they deem the Christian ordinance of breaking bread. They do it, though Mr. Campbell has given the whole weight of his official influence in the theological school over which he presides, to sanction and sanctify the exclusion of ministers and students from the seminary, by mob violence, whose only offence was denouncing slavery as a sin. Strange that professing christians and abolitionists should honor such a professed minister of him who came to proclaim liberty to the captives and the opening of prison doors to those who are bound. They do it, and then stand up and declare themselves and their church to be free from all taint of fellowshipping slavery; more, they claim that it is pre-eminently anti-slavery, and on that account worthy of the support of all abolitionists. The idea is preposterous.

A Lunatic in the South.—Week before last we noticed the seizure of a young doctor Eve at Chicago, by his father, who took him to his home in the South. The young man had conceived a passion for a young lady, who, though entirely white was claimed and held as a slave. He purchased and married her and settling in Chicago commenced the practice of medicine. No one in Chicago had any suspicions of her being of African origin. The father on his arrival at home had the son confined as a lunatic and attempts are now being made by his emmisaries to capture the wife and take her south, where she may be again reduced to slavery by sale, by order of court, as belonging to the estate of a lunatic.

Such are the tender mercies of a father towards his son.

Another of the Horrid Fruits.—The Cincinnati Gazette of the 18th inst says that on Sunday last a slave woman about 45 years of age, owned by Mr. Cleveland, of Florence, Ky., gave birth to a child, and that she took the infant by the heels and beat its brains out! she threw it over a fence and covered it with rails. A few hours after it was discovered by persons belonging to the household who happened to pass by, when it was found that the face of the child and one leg had been nearly eaten off by the hogs!

The woman was accused of the horrible act, but at first denied it. A physician was sent for, who examined her person, and found that she had recently given birth to a child. The mother then acknowledged the deed and gave as a reason that she would not raise up children to work for others all their lives!

That mother appreciated slavery as it is. She knew it by her own experience. And maternal love prompted and nerved her to adopt the only means in her power for the release of her babe from its frightful enormities. Unnatural as her act at first seems it is not more so than the crime of every slaveholder in every case of individual enslavement. And yet pious church members retain the perpetrators of this great crime in their communion as worthy christians, and pious members of the government maintain and defend it.—For so doing the blood of this mangled babe and of thousands of others is on their skirts.

DEMOCRACY THREE YEARS AGO.

At seven, at least, of the annual State Conventions of the last ten years, they have adopted resolutions virtually covering the whole Anti-Slavery ground now occupied by the Republicans, and even more. The last of these "Abolition' manifestoes was put forth in 1855. Since that time, the so-called Democracy has rather abruptly gone over to open and bold Pro Slavery ground, while honest Democrats have joined the Republican ranks, to regain their old faith. Here is one of the customary resolutions of the Ohio Democracy during the period we have mentioned:

"Resolved, that the people of Ohio now, as they always have done, look upon slavery as an evil, and unfavorable to the development of the spirit and practical benefits of free institutions, and that entertaining these sentiments, they will at all times feel it to be their duty to use all power clearly given, by the terms of the National compact, *to prevent its increase, to mitigate and finally eradicate the evil.*

Republicans do not propose to "eradicate the evil," but only to prevent its spread. We do not interfere with slavery in the States. This resolution does.

The above is from the Cincinati Gazette, and is a very clear and explicit acknowledgment of the charges so often indignantly repeled by the more anti slavery of the Republicans. The Democratic party of 1855 was, says the Gazette, more anti-slavery than the Republican party now. "*Republicans do not propose to eradicate the evil.*" "*We do not interfere with slavery in the States.*"

The same number of the Gazette which thus enlightens us in regard to the abolitionism of the Democratic party three years ago, gives us further argument, (following), to prove the *absence* of all *abolitionism* in the Republican party, past or present. Refering to an article which was copied into the Bugle two weeks since, The Gazette says:

Some time since, in noticing certain complaints of a Republican journal, we took occasion to say that it "judged rightly that the tendency of the party is *not* in the direction of more ultra views." We further express the opinion, in the same connection, that Judge Wade, "Father Giddings," and Gov. Chase, (who have certainly always been regarded as among the most ultra men in our organization,) showed, at present, no disposition to insist on introducing Abolitionism into our platform. Such was the spirit and substance of our article.—Such language may have subjected us to misapprehension, on the part of those who seem—very erroneously—to have taken up with the notion that we desire an abandonment of the Republican platform. Such is most certainly not our desire, nor were our remarks, rightly construed, such that either of the prominent political gentlemen named, could reasonably take exception to them. The Ashtabula Sentinel, however, at the head of whose columns stands the name of Hon. J. R. Giddings, as Corresponding Editor, deems our remarks on this subject worthy of particular comment. It triumphantly refers to the Philadelphia Platform, as the orthodox standard of construction, which admits of no "doubtful" [illegible] and asserts that the opinion of Mr. Giddings, Governor Chase, and Judge Wade, Mr. Stanton, [illegible] Giddings" have no "authority to change or modify" the solemnly recorded doctrines of the party. The Sentinel further disclaims any intention or desire to modify those doctrines.

This brings us precisely to the point. We are glad to find, as we had hoped, that Mr. Giddings, and whatever other Abolitionists, repudiating Garrisonism with its "non-political" professions and its avowed Disunionism, have found their way on to the conservative platform of the Republicans, are willing to stand by that platform, to adopt its plain meaning, and to act with us as national men, without trying to add any ultraism, or to insist on making the party responsible for their peculiar views, on any subject.

The National Republican platform, adopted at Philadelphia, is undoubtedly open to critical objections. It contains many eloquent and extended remarks, all very good in themselves, but hardly in place. We do not see any necessity of reaffirming it every quarter, or in every local contest. Its "Topeka" resolution, at least, is really obsolete. But in its spirit, and in all its doctrines, we say most distinctly and deliberately—and we desire all who have taken any interest in regard to our "position," to note the fact—it meets our approval. We have no amendment to propose. Platform-building on every occasion of a party gathering, we dislike. For a national platform, we would have preferred fewer words, and no attempt at eloquent display. Our opponents have set an example in this respect, which platform makers are usually too ambitious to follow. But in its essence and true intent, the Philadelphia Platform is sound, national, and right.

Instead of adhering to this platform, however, it cannot be disguised that a few ultra men, (and we here repeat, we are glad to be thus authoritatively assured that Mr. Giddings does not mean hereafter to be one of them,) have gone to clamoring for '*No more slave States* and no more slave Territories." The right and duty of Congress to prohibit slavery in the Territories we insist on—and none the less since the extra-judicial opinions of Judge Taney. By Keeping the Territories free from this evil, (as we should have done had this policy been successfully carried out as commenced under Jefferson,) and by preventing the acquisition of new territory, we could effectually prevent the admission of new slave States, unless by a division of those already existing. But to the dogma of "No more slave States," in this naked, defiant form, the National Republican party is not, and never has been, committed. With the disclaimer of any intention to add this or any other doctrine to the Republican creed, Mr. Giddings, so far, sets himself right before the country. We trust his wholesome example, in this particular, will be followed elsewhere.

So the pro-slavery Republicans are relieved of all apprehension from their ultra brethren who are becoming reasonable at length and abandoning abolitionism. Their "clamor," for the exclusion of all future slave states is at an end. They are not going to disturb slavery, where it is in the state, and will welcome new states which tolerate it, thus extending its pledge for the spread and security of the institution, in the Union.

The Gazette has truly and fairly stated the position of the party as we have always understood it. And for hitherto intimating that this was the truth,—that the party was *not an abolition party*, and that abolitionists should seek some other political embodiment and manifestation of their great idea, we have been lectured often and soundly, publicly and in private by Republicans. Now the controling influences of the party are making this lack of abolitionism its chief merit before the people. Does this meet the aspirations and wishes of the anti-slavery men in the party. Are they fallen so low as the members of their own party represent? We are reluctant to believe it, though we know the morally corrupting and blinding process of their compromising policy.

The Cool and Reasonable South.—The valiant fire-eating paper, the Richmond South, contrasts the characters of the people of the North and South. Its ideas are truly original. It closes a description of the enthusiastic reception of the news of the successful laying of the Telegraph Cable at the North as follows:

"Thus throughout the States north of us does the excitement and furore rage and foam and bubble and boil. Hereabouts and south of us the mania appears in a milder form. It presents none of those violent spasms which we observe in the Free States, but is a sober, calm satisfaction with the results achieved, and nothing more. And yet it is not the calmness of indifference. Not at all. The people of the Sothern States are as deeply interested in this triumph as those of New York, and appreciate its greatness far more acurately. Why, then, are they not more enthusiastic, more excited? How is it that they have given no outward visible expression of their interest and joyfulness? It is because they are less superficial, less noisy, less demonstrative, less excitable than their Northern brethren. There is less of the mob element in southern society, and that is the element which exhibits these antics of intoxication. An intense conservatism is the predominant peculiarity of southern character, and it is just that guaranty of stability which free society lacks to preserve it from those violent popular ebullitions which now swell into a hurricane of pleasurable and innocent excitement when the Atlantic cable is laid, and which may to-morrow sweep away every barrier of good order and good government, when baser passions stir and move the multitude. Northern society is a sleeping volcano, but with powerful fire forces raging internally and ready to burst forth in devouring and consuming flames without a moment's notice."

The 'South' never goes into spasms over any of the "humanities". It is always cool and undemonstrative when commerce, agriculture, science or the arts achieve their great victories. Nothing can disturb the calmness or excite the mob element of the South except the rumor that an abolitionist is about. It may be some Yankee clock vender or theological student selling Bibles, or some miserable decripid old woman, as in the recent case in Maryland, no matter who, only let it be known in Richmond or Charleston that an abolitionist is abroad and ten minutes will raise such a whirlwind of excitement and mobocracy as the North does not know or dream of. The South is very cool in its falsehoods, whenever occasion requires.

What an Unprincipled Blackguard can say.—The Cleveland Plain Dealer (Democratic) thus notices the arrival of Mr. Giddings in that city:

J. R. Giddings.—The Hon. J. R. Giddings was in town this morning. He looks hale and hearty. Mr G. has represented the Ashtabula District in Congress for quite a period and will probably continue to represent it for some time to come, if not longer. It is supposed he commenced life somewhere, though it is not definitely known. He goes against the Slave Power. He spits upon the Slave Power. He tramples the Slave power underfoot, and would be pleased to rip the entrails all out of the Slave Power, transport them to his own delightful Ashtabula, and distribute them round among his constituents to feed their hogs on. He wears treble-soled cow hide brogans for the purpose of more effectually stamping on the Slave Power. He adores niggers, does J. R. G. Niggers are his joy and his pride. He thinks nigger, dreams nigger. We have heard, and have no reason to doubt the report, that his idea of Heaven is a place peopled exclusively with niggers in *yellow vests, brass fob-chains and striped pantaloons, their lackeys being white men.*

He is considered by his rather numerous constituents as being vastly superior to the late Gen. Geo. Washington. He rather inclines to that opinion himself. It is believed the lather he has emitted from his mouth in denouncing the Slave Power would shave the male inhabitants of the United States for a period of ten years. He is of the Republican persuasion. He will doubtless be re-nominated for the next Congress, and we trust his constituents will remember the importance of one vote, and the far greater importance of several votes. We hope they will likewise vote early and often; also vote frequently, and urge their neighbors to do the same. And those persons who have said we could not say a fair thing of a political opponent must now be convinced of the rank injustice of the assertion.

Following in the same vein, is the annexed notice of an anti-slavery meeting held in Alliance, of which we have given a report in the Bugle. It is from the classic pen of the United States Deputy Marshal, who does up editorials for the citizens of that town.

A Sublime Fight.—The "Buckeye Broadaxe" informs us that he attended a meeting held in Hester's Hall last Sunday a week, and says the remarks of some were quite eloquent. He thought the stars at one time had been jostled from their position in the heavens; but after an examination he reports them "all safe." We had a nice shower the next day, which purified the air, and everything moves on as usual. The dog stars will shine at times.

A Difference in Demeanor.—A Canadian Correspondent of the Pittsburgh Gazette, writing from Toronto, speaks of the demeanor of the colored people of Canada, as follows:

"All the servans (at the Rossin House, a principal hotel,) are colored, and seem more attentive and respectful than the same kind of people sometimes are on our side of the line. Indeed, all the colored people I have met in Canada are so, and the fact is especially noted, because it is different from what we in the States suppose. Whether they have caught the submissive manner from the poorer class of English, or whether a genuine sense of independence and equality with their fellow men, makes real gentlemen out of them, I cannot say."

Concluded to Stay in the Union.—Honorable Lawrence M. Keitt of South Carolina has concluded to stay in the Union a while longer and advises the discharge of the obligations to the union, devolving upon the state or the citizen.—His reason assigned is the fidelity of the Democratic party to slavery. He says in a recent speech:

"As for himself, so long as he was in the Union, he was for discharging every obligation that devolved upon the State or the citizens of the State. Twelve months ago he advised adversely; but now he would say, sustain Mr. Buchanan's administration. He went to Washington at the beginning of last session resolved to oppose the Administration; but when he got there he found Mr. Buchanan upon the platform of the South.—It was then he determined to sustain the President cordially and ungrudgingly."

That is a sensible course for all who desire to secure the permanance of slavery. The Union is the permanent support of slavery and the Democratic party its present hope. Such is undoubtedly the general feeling at the South.

Another Slaver Captured.—The last arrival from Europe reports that the American Slave Ship, Eliza Gibbs had been captured on the African coast filled with slaves. Of course the capture was made by a British cruiser.

The list of American vessels that cleared from Havana in 1857, for cargoes of slaves, amounted to thirty seven—twenty three of which were successful. Nine of the twenty-three, on a second trip, were captured.

TELLING TRUTH ABOUT OTHER FOLKS.—Week before last we published some remarks on the pro-slavery positions and dodges of both the Democrats and Republicans. The condemnation of the Republicans pleasing the Democrats, that half of the article found its way into one of their papers last week. The Republicans seemed equally pleased with what we had to say of the Democrats, and we find so much of the truth as regards them in one of the Republican papers. Well it is better these men should like, and tell the truth about other folks if they wont tell it about themselves, than not to like or tell any part of it.

The obvious moral of these facts is, that whoever wants to know the whole truth must take an Abolition paper.

To do full justice to the papers aforesaid we should add, that the Democratic paper had the courtesy and honesty to give us credit for our article, while the Republican paper inserted the article without credit under its editorial head, and in editorial form.

We are not complaining. If the editor is short of time and matter next week, he is welcome to appropriate (we do not copy right our editorials) and do as he chooses about crediting our articles. But we shall insist upon one condition, viz: that he publishes what we have to say about his own party. Our sayings on that party, we consider altogether the most valuable and useful of our labors, and if we are to furnish Republicans editorials we insist upon our right to select the topics.

SLAVERY IN KANSAS.—The Sheriff of Leavenworth county Kansas, advertises for sale—a yoke of oxen and ONE NEGRO BOY.

MR. GIDDINGS NOT NOMINATED.—At the Republican Congressional Convention for the district, so long represented by Mr. Giddings in Congress, held on the 25th inst. JOHN HUTCHINS of Warren was nominated for Congress. On the third balloting the vote was for Hutchins 49. Giddings 37 Jesse Baldwin 8 R. N. Tyler 2.

The following resolution was adopted by the Convention.

Resolved, That the Banner District will never lower the *Anti-Slavery Standard*, but will raise it higher.

After the adjournment of the Convention, the Delegates assembled before the National Hotel where Mr. Giddings was stopping, who appeared and, (says the Western Reserve Chronicle) "in a few remarks worthy the heart of the old veteran, commended the candidate nominated to the support of Republicans of the District."

Mr. Hutchins is a Lawyer of distinction, and for many years known as a decided anti-slavery politician.

REPUBLICAN NOMINATIONS.—John A. Bingham has been nominated for re-election in this congressional district.

Lewis D. Campbell has been nominated for re-election in the Dayton District.

In Indiana, every Republican member of the present corps has been nominated for re-election.

From the Wesleyan.

NEED OF AN ABOLITION REVIVAL.

While it may be true the popular mind is more opposed to Slavery Extension now than formerly, it is not certain that there are more who hate Slavery itself. The Republican party has done much to keep alive the agitation of slavery as a political institution, and they have been firm and active in their efforts to prevent its extension, but they have generally opposed all agitation for the abolition of Slavery in the Slave States.—Thousands, who ten years ago were warm Abolitionists, are now opposed to the agitation of Universal Emancipation. Now what has brought about this state of things? We answer, that the Moral idea of Slavery has not kept pace with the political agitation.

Fifteen and twenty years ago Abolitionists were all alive in efforts for *immediate* emancipation. We found in every State and County, Abolition Societies. We held monthly concerts of prayer for the Slaves, we made speeches exposing the inherent sinfulness of Slavery. We raised large sums and published Tracts, which were sent in every direction, North and South. In this way we made National Emancipation the great and constant subject of conversation. As a result, we made thousands of converts to the cause, in every part of the Union. The reason that we were more influential then than now, was that we dwelt on the moral of Slavery and *pressed* its exceeding sinfulness in the light of christianity.

For some fifteen years we have gradually been diverted by the political movements, until we have almost ceased to agitate *immediate* emancipation. I am not opposed to political action, but it must not be a substitute for moral suasion. Moral suasion is the head and heart in this reform, and political action the hand to execute. Without moral influence upon the mind, showing the wickedness of Slavery, we cannot move the hand to execute the deed of emancipation, or cast a vote for it. When we get a man to feel how great a sin it is to sustain the relation of a slaveholder, he will then be ready for any proper means for its overthrow.

Now what we want, is, to begin the war anew. We should get up County and State Societies. We should hold Monthly Concerts and not only advocate the claims of the Slave, but unite in public prayer to God that he may hasten its overthrow. We should raise funds in every county town, by monthly donations, to aid in the publication of papers and tracts. By this means we would not only awake the North to the wickedness of Slavery, but we could in various ways, circulate our tracts South, and no one could calculate results. While it is true that political action may do much in the final overthrow of Slavery, when the public mind becomes enlightened and feels its wrong, yet a political party can do nothing until through religious truth we have established firmly the moral idea. *I hope as a body*, we shall take hold of this matter, and lead off. Much might be done by us as a denomination, if we should make a universal move. My object in writing is to call on those who are able to accomplish something in this movement. J. K. WELLMAN.

Adrian, Mich.

From the Newark American.

AS IT WAS—AS IT IS.

Last week, in speaking of the nomination of Mr. Cass, we called attention to the very remarkable change which had been wrought in the party calling itself democratic, since it had sold out to the Slave Power. We desire, now, to bring that change still more prominently to the notice of the reader.

We do not have to look back very far, in the history of parties, to find a time when the South was divided by political questions just as much as the North. When Kentucky, and Tennessee, and Georgia, and North Carolina, and Maryland were Whig States; when New York, and Maine, and New Hampshire, and Michigan, and Ohio were Democratic States. All this was changed by the Slavery issue. The South said to the Democratic party, "go in for slavery and we will give you every Southern state. You may lose something in the extreme north, but you can always carry the States on the slave border, and, with the patronage and power of the general government, you can make sure of your ascendency."

The offer was too tempting to be resisted; and the "waiters on Providence;" those who hold office, began the work of converting the Democratic party into the tool of the Slave Power. Of course such a movement could not be made without resistance. The old leaders saw, at once, that the party must "go under" in all the Free States unless it was resisted; and they were active and earnest in re-enacting the old platforms and unfurling the banners. In Ohio the downward course of the party was stayed for several years by the persistent efforts of the leaders to keep it from playing "second fiddle" to the Slave Power; and, year after year, did the State Convention pass resolutions, such as they now denounce as Black Republican or Abolition. At the State Convention which met Jan. 8th, 1842, the following was a part of their platform:

Resolved, That the people of Ohio now, as they have always done, look upon the institution of Slavery as an evil, and unfavorable to the full development of the spirit and practical benefits of free institutions; and that, entertaining these sentiments, they will feel it to be their duty to use all power consistent with the national compact to prevent its increase, and to mitigate and finally to eradicate the evil.

At the State Conventions of 1850, 1852, 1853, 1854 and 1855 the same determination to resist the despotism of Slavery was expressed in the party platform and re-enacted from year to year as follows:

Resolved, That the people of Ohio now, as they always have done, look upon slavery as an evil, and unfavorable to the development of the spirit and practical benefits of free institutions and that entertaining these sentiments, they will at all times feel it their duty to use all power clearly given, by the terms of the National compact, to prevent its increase, to mitigate, and finally eradicate the evil

We have before us a letter written in those good old times of Black Republican Democracy by T. W. Bartley, the gentleman who is now a candidate for judge on the ticket of the same Democracy converted into the instrument of the Slave Power.—The following extracts will show that Black Republicanism is not so new as a good many people suppose. The letter is dated at Mansfield, Jan. 21, 1847, and is addressed to Mr. Brinkerhoff.—He says:

"It is time—high time that Northern and Western Democrats should not be hood winked by Southern politicians, Southern artificers and Southern treachery. * * * * If I were in Congress, I would see the political elements crumbled into dissolution before I would be overreached by Southern treachery. * * * * I would sustain Mr. Pollock at all lengths—but, when it comes to the purchase of Mexican territory, to come into the Union, it cannot be said too soon that it is not the object or design of the only true free government in the world *to extend the domain of Slavery*. Such I believe to be the general feeling of our Ohio people."

Yes, it *was* and it *is* the "general feeling of our Ohio people"; and yet we see the party of which Judge Bartley is a member converted into "hewers of wood and drawers of water" to these same "Southern politicians;" and the Judge himself, one of the most ardent votaries of "Southern treachery," and as ready as the rest to use all the appliances of Rhetoric, artifice, deception, public patronage and public intimidation "to make *the only free government in the world*" *an instrument "to extend the domain of Slavery"*.

From the Ashtabula Sentinel.

MORE TREASON TO THE UNION.—Some Black Republicans of New Lyme, recently observed a colored woman acting as nurse in the family of a Mr. Anderson, who with his wife and child were spending the hot season with his brother-in-law of that township.

Three men undoubtedly encouraged by British abolitionists, made a visit to the residence of the Kentuckian, and actually attempted to talk with this "chattel." But the mistress showed pluck, and the abolitionists, calling to mind the solemn decision of the Senate, that a pirate bearing the American flag was not subject to *visitation*, hauled off, without even demanding an examination of her *papers*.

They felt, however, that it would be a lasting disgrace to our country, for a slave to reside here six weeks, and then go back to chains, and sighs, and tears, and they repaired to our village, and some of our lawyers not having the fear of the Union before their eyes, obtained a writ of Habeas Corpus; and Sheriff Hendry soon brought all the parties before Judge Plumb. The Postmaster got wind of the proceedings, and as no lawyer in Jefferson seemed to care a fig for the Union, our ex-deputy U. S. Marshall felt called on by virtue of his office to attend to the case as council. Some one or two Locofocos were also with him who swore that if the "nigger" was set free the Union would be split fine as oven wood. Others of that party rolled up their eyes in holy horror in contemplation of the civil war that would rage if the slave were set free. But the Kentuckian wisely made no claim, and judgment setting the girl at liberty was entered. The Democrats were horrified and proclaimed the great evils that must follow this act; and as they spoke of their future woes, some of them declared *they* could already smell sulphur.

P. S. The Postmaster at once commenced an official report of this case to be sent to the President, and published in the "Plain Dealer."

G.

The Journal of Commerce has a letter from South Carolina, which treats of a contest for the Senate of that State in Edgefield District, between Col. William Gregg and Col. J. P. Carroll. The writer balances fairly the claims and qualifications of the two competitors, but says:

"I must admit here that Col. Gregg has done much for the district, having built the Graniteville factory, which turns out near 20,000 yards of cloth per day, giving employment to 400 persons, who were mere ciphers in the district previous to the building of this factory, giving them more than living wages, including male and female."

There is a moral in this unconscious statement which does not often reach the eyes of The Journal's readers. The people employed by Col. Gregg in his factory are nearly all of the class known at the South as "poor Whites," "Sand Hillers," &c., and are summed up by the ebony chattels under the contemptuous designation of "White Trash"—people who live by a little hunting, a little fishing some petty thieving around the edges of the plantations, and an infinitesimal quantity of work.—They live in the most wretched log cabins, with hardly a week's food between them and starvation, and in intelligence, in education, in clothing and every other comfort are below the level of the peasantry of Italy or Ireland. Out of this class Col. Gregg, by building and running his cotton factory, has raised some eighty to a hundred families to a condition of regular industry, plenty, thrift and general comfort. He "has done much for the district," as this Carolinian admits.—*Tribune.*

Miscellaneous Summary.

THE ATLANTIC CABLE.

We add a few interesting incidents relative to the laying of the cable. The work is done and all doubt of its transmission of electric signals is removed, but in consequence of its great length the transmission of word signs is very slow and changes and improvements are found necessary in the transmitting and receiving instruments. But these it is thought will be made without difficulty, and the use of the telegraph is prohibited to the public till they shall be effected.

The Niagara arrived at its destination and landed the American end of the cable at 1½ o'clock on the morning of Thursday, Aug. 5th, she came to anchor close to the shore, in 17 fathoms of water, having succeded in her share of the great undertaking. She had payed out 1,013 miles, and telegraphic signals were constantly flowing through the entire length.

Mr. Field landed near the Telegraph Station, Trinity Bay, at 2 o'clock in the morning, and walked to the Station House, half a mile distant through the wilderness, not a person being visible on the beach. At the Telegraph House he found the operators from London fast asleep, not one of them expecting the enterprise would succeed. Indeed they had not unpacked their trunks anticipating that in a week or two they would be ordered back to London; the station house was unfinished, work upon it had ceased, and none of the instruments had been prepared for use. The astonishment of the operators when they learned that the cable was laid, may be conceived. At 2:45 a. m. a signal was received from the Agamemnon stating that she had payed out 1,010 miles of cable. Mr. Field then telegraphed to the Associated Press the glad tidings of success.

The Agamemnon telegraphed at 1 p. m. on the same day (Thursday, Aug. 5) that *she had landed her end of the cable*. On the announcement of this fact, the Gorgon fired a salute of twenty-one guns, and her crew, manning the rigging, gave three hearty cheers, which were as heartily returned from the Niagara. All hands then went below to rest from their labors.

In conversation with Mr. Field, we learn that the reason why signals and not words were sent through the cable as it was being laid, is that on the previous attempt the clerks indulged in irrelevant conversation, which distracted their attention from duty at a time when the slightest obstruction might be fatal to the work. The Directors therefore ordered that signals only should be sent through the cable from ship to ship. Both vessels had Greenwich time, and the electric current played to and fro between them for ten minutes each way.

The signals showed that on the first day the speed of the Agamemnon slightly exceeded that of the Niagara, but on the succeeding days they went at the same rate, there never being more than twenty miles difference between them. When the cable was landed at both ends Mr. Field applied his tongue to the end and received the cheering information that the insolation was perfect, in a shock that nearly threw him over.

HOW THE CABLE WAS LAID.

Mr. Field describes the feeling which pervaded all on board the Niagara while the cable was being laid, as one of the most intense excitement.—Every man exerted himself to the utmost to achieve success in the work. Throughout the six and a half days the most perfect silence and attention pervaded the men, lest a single moment of negligence should destroy the cable. On the first day after the paying out began it was found that the cable was being payed out at a rate which in proportion to the distance run, would, if continued, have defeated the enterprise. This was owing to the fact that the cable on the Niagara had caused so much local attraction as to seriously derange the compasses, rendering it impossible to steer the ship. Next day, Commander Dayman of the Gorgon being apprised of the fact, ran ahead of the Niagara, steering in the most direct course for Trinity Bay. This he continued to do day and night until they arrived, never leaving the deck except for a few moments, and verifying his position by repeated observations of the sun, moon and stars.

When his arduous task was accomplished, his eyes were swollen and suffused with blood from long loss of sleep, and he was almost prostrated from the immense fatigue which he had undergone. Without his assistance the cable would have been exhausted long before the Niagara reached land, and to his agency, therefore, the success of the achievement is largely indebted.

A WORD OF COMMENDATION.

All on board the Niagara unite in giving the highest praise to Mr. Field, whose determination and energy of character under the most discouraging circumstances, was sufficient for so formidable an enterprise. To Mr. Everett is due the credit of devising the machinery, without which the cable would not have been laid. He was also unremitting in his attention to the engines of the ship, regulating them at all times so as to meet the exigencies of the occasion. Capt. Hudson and his officers and crew are entitled to the highest honors for their unwearied labors in the good work.

"There was but one man on board the vessel," said an officer, "who was sanguine, or even confident of success—and he was Mr. Field. He seemed almost certain of success, when none "others dared to hope lest they be disappointed."

Of Mr. Everett, the same officer said: "Even he had but little confidence of success, but to him is the triumph due." Without his skill the cable "must have snapped."—*N. Y. Tribune.*

THE CONSEQUENCE OF THIS EVENT, is spoken of by the London Times as follows:

Nor can any one regard with indifference the position in which the Atlantic telegraph has placed us in regard to the great American republic. It has half undone the Declaration of 1776, and goes far to make us once again, in spite of ourselves, one people. To the ties of a common blood, language and religion, to the intimate association in business and a complete sympathy on so many subjects, is now added the faculty of instantaneous communication, which must give to all these tendencies to unite an intensity which they never before could possess.

We are most happy that it has fallen to the lot of this country to carry out an enterprise in which human nature is so deeply interested in concert with the only other nation on the globe in which the flame of science is fanned and kept alive by the breath of freedom. Let those who are assembled at Cherbourg to celebrate another development in the art of destruction, and to *fete* the inauguration of a fortress avowedly designed to threaten the independence and prosperity of these Islands, reflect on the true nature of the enterprise which has thus been executed, and turn from the contemplation of science degraded into the handmaid of slaughter and devastation to her legitimate office, as the conciliator, the benefactress and the enlightener of the whole human race. A military monarchy has created Cherbourg: political freedom and commercial enterprise have made the Atlantic telegraph and they have nothing to blush for in the comparison.

Immediately after the success of the Atlantic telegraph became known in Liverpool the union jack was hoisted on the town hall. At the Exchange newsroom also a similar demonstration was made.

A DISCIPLES' MEETING AT SALINEVILLE.—The number in attendance at this meeting, on Sabbath last, we have heard variously estimated at from 5000 to 7000. The day was pleasant, and all nature seemed to conspire to render the time and place both pleasant and profitable. At the 11 o'clock sermon, preached by that old veteran of the Cross, Rev. Alexander Campbell, the spacious canvass—100 feet in diameter—was filled to overflowing, and the dense crowd were chained to their seats for nearly two hours by the great powers of reasoning and eloquence of the aged divine. After the sermon, the sacrament of the Lord's supper was administered to about two thousand, in a most solemn and impressive manner; previous to which, however, the congregation were requested to keep their seats after the observance of this ordinance, as the brethren had provided and would distribute refreshments among all who would partake of their bounty; which to the honor and credit of the membership, was strictly carried out, with the utmost harmony and in the greatest profusion.—*Wellsville Patriot.*

AN ILL-WIND THAT BLOWS NO GOOD.—As the Mississipi River recedes, the overflowed lands show heavy accretions of soil of irregular thickness, according to position, the thickest being made in eddies, or where the water has been made stagnant. To many planters this will be a rich compensation for the loss of crops by overflow. In several cases there are large additions to the cultivatable soil by the filling up of swamp lands. In one case the retiring of the waters has assured to one planter a rise of three to five feet from the alluvial sediment upon his back lands, adding fifteen hundred acres of the best soil to his plantation. Two, three, and five hundred acres are mentioned as common accretions from this source.

MANUMISSION.—In the Probate Court, in Cincinnati, on the 5th inst., a female slave, Fanny Gleeson, aged forty-six years, received her manumission papers, which were executed by Louisa Jane Woodly, of Mobile. At the same time a little mulatto girl, between two and three years of age, was emancipated by her owner, A. W. Hill, of Stewart Co., Georgia.

EMANCIPATION IN MISSOURI. A Buchanan letter writer in Missouri says:

"A majority of the Americans voting their ticket are proslavery, and emancipation even in St Louis is as dead as a mackerel. Its advocates in Missouri are as poor and mean as mice upon an empty shelf. Never was there a great party more triumphant than the pro-slavery party has been in this August election. It is well—well for the State, for its future good, and doubly well for the negro. The American system of slavery of the black race is one of untold benevolence, and its good results will never be known until face to face we shall hear from the great Divine Ruler what purpose of mercy he had to the Ethiopian race in suffering their enslavement in this country."

THE SHIBBOLETH OF NATIONALITY.—Queen Victoria being a woman, her message had, of course, to have a postscript. She sent her congratulations one day, but thought of something more the next, and made an addition twice as long as the original. Mr Buchanan, though of Irish descent, has so much of the Yankee in him, that he could not even send an ordinary formal reply without "axing a question," and before he got through was actually trying to "make a bargain" with John Bull.

It may be regarded as singular, too, that Victoria, who is the head of the Church—"Defender of the Faith," and a really exemplary woman, made no allusion to the Deity, while Mr. Buchanan, who belongs to no church—has no conscience keeper, and it is generally believed, no conscience to keep, framed his reply in the most orthodox and sanctimonious strain.

The father-in-law of the Rev. Henry Garnet, the colored clergyman, who was killed at the late railroad accident at Saquoit Creek, has received from the Central Railroad Company the sum of $2,000. The Rochester *Union* says they pay $5,000 for white men.

HUNTING SLAVES.—A couple of F. F. V.'s from Virginia were in Altoona, Penn., on Tuesday, in pursuit of five runaways. Several of the citizens of the place interested themselves in their behalf, but the darkeys were not caught. The Virginians then left for the borough of Indiana.

RIGHTS OF WOMAN.—The Academy at Lyons, France, has offered a prize of 1,200f. for the best work on the means of opening fresh sources of labor for females, and for placing the wages of women on a level with those of men, where equality of service is rendered.

INDIANA.—Hon. John M. Wilson of New Albany, is announced as an independent candidate for Congress, against English in the Second District. The New Albany Tribune says that he is "one of the most eloquent talented and popular speakers in the State. He will at once commence stumping the District.

PARTIALITY REBUKED.—The following story is current in Virginia: The Baptists were baptizing an old negro—a slave. The parson, not thinking as much of his soul as of the white portion of his converts, let him drop, and made his way to the shore. The negro, blawing and puffing, reached the shore, and sitting on a stump, remarked that "some gentleman's niggers wouldget drowned yet, by sich foolishness!"

HIGH PRICE FOR SLAVES.—The New Orleans Picayune states that seven slaves were sold by the Sheriff on the 8th instant, under order of court, and without guarantee, at an average of $1,538, the highest price paid was for Octavo, aged about 26 years, $2,050; the lowest paid was for Olivia, $1,140. They were purchased for well known prominent families. When such prices as these for slaves are obtained at Sheriff's sale, two things are clear—that they are in strong demand, and that they are not, as is commonly supposed depreciated by being sold by the Sheriff.—*Tuskegee Republican.*

THE ALTERNATIVE.—The Albany Evening Journal, a leading Republican paper, (Aug. 6th,) protests strongly against the movements in progress, for lowering down the platform of the party, by the abandonment of 'its original object and purpose,' its 'pledged hostility to slavery extension.' '*Sink that distinctive principle, and the party sinks with it*,' says the Journal. 'And yet,' adds the Journal, 'there are those who counsel this self-immolation.'

FORTY SLAVES YET.—Aaron Cornish, once the slave of Rev. Levi D. Traverse, a worthy local preacher in our Church, called at our office a few days since. He says Mr. Traverse has forty slaves left. This will do pretty well for one preacher in a Church that has almost entirely ceased from slaveholding. Doubtless, Mr. Traverse holds all these slaves for their own good, as we have no mercenary slaveholding among us.—*Northern Independent.*

STATISTICS OF THE SLAVE TRADE.—Not far from 200,000,000—*two hundred millions of Africans*—were carried to the British West Indies, before emancipation. After 178 years, not more than 780,993 remained, in round numbers eight hundred thousand! 800,000 negroes were brought to St. Domingo from 1680 to 1776; only 290,800 were to be found there in that latter year. The annual decrease in Cuba is from five to ten per cent. On the other hand, Mr. Adger, and we have no reason to doubt the correctness of his statement, affirms that the whole number imported into the United States, *ab initio*, was about *four hundred thousand*, and the number, at the present day, is about *four millions*! Here is a curious but interesting problem.

About sixty of the prisoners in the Penitentiary at Columbus, have been attacked with the typhoid fever. Two have already died, and about as many more cannot survive. In all, there are some twenty cases that may be considered serious; in the others the disease has assumed a mild type.

A LITERAL FACT.—A day or two ago a liquor selling firm near the corner of Columbia and Sycamore streets, received the following order from a Roman Catholic institution, with which they have dealings:

"Messrs——— and ———. Please send by the bearer ten gallons of the *best old Bourbon* whisky, and charge the same to

THE CHURCH OF THE MOTHER OF GOD."

MISSISSIPPI.—John J. McRae, is to succeed Gen. Quitman in Congress. He was the "State Rights" or anti Compromise candidate for Governor in 1850, when Henry S. Foote headed the "Union" Ticket and beat him.

PARALLEL CUSTOMS.—In England we expect proof of a young husband's endurance and bravery. We look to see him tolerate, for a time, his mother-in-law's invasion, and then to behold him defeat and expell her. Curiously enough, Dr. Livingstone says that in certain tribes in Africa "no husband is regarded as a worthy member of society until he has sustained a severe scourging, and has killed a rhinoceros."

INDIANA YEARLY MEETING.

Of the Friends of Progress, will be held in Richmond, commencing September 17, 1858. A general invitation is extended.

Pittsburg, Fort Wayne & Chicago Railroad.

SUMMER ARRANGEMENT.

Going West.

LEAVE	1st EXPRESS.	2nd EXPRESS.	MAIL.
Pittsburgh,	2:40,a.m.,	2:15, p.m.	7:30 a.m.
: Columbiana,	5:01 :	4:30 :	11:06 :
: Salem,	5:23 :	5:14 :	11:42 :
: Alliance,	5:52 :	5:47 :	12:30 :
: Crestline,	10:00 :	10:23 :	7:07 :

Going East.

LEAVE			
Crestline,	5:25, a.m.	9:12, p.m.	12:40, p.m.
: Alliance,	9:38 :	2:13, a.m.	4:50 :
: Salem,	10:10 :	2:51 :	5:40 :
: Columbiana,	10:35 :	3:19 :	6:05 :
: Pittsburgh,	1:15 :	6:10 :	8:32 :

SALEM, AUGUST 28th, 1858.

J. & L. Schilling

Beg leave to announce the commencement of their

SEMI-ANNUAL SALES OF
SPRING AND SUMMER GOODS!!

Which are now thrown upon the market for the purpose of being CLOSED OUT, preparatory to the reception of our New Fall Goods, which we promise our customers as early as the season will justify,
as we long since
established by this means
by which to reduce stock at the
close of the season, and as the character
and extent of these Sales are so well known to our customers and the trade generally, we need not particularise, but would merely add that we have a splendid line of

LADIES' DRESS GOODS, DRESS SILKS,
Shawls, Embroideries, Trimmings,
GLOVES AND HOSIERY, MEN'S AND BOYS'
Pantaloonery, Brown and Bleached
SHEETINGS
AND SHIRTINGS, CARPETS,
Wall and Window Paper, Glass and Queensware.
GROCERIES, &C.,

which we are offering at and near cost.

In addition to the above we are offering a large lot of REMNANTS, comprising some 7000 yards of New and Desirable Goods, a large assortment of
LADIES' BONNETS, BONNET RIBBONS,
PARASOLS, MANTILLAS, AND SUMMER SHAWLS, AT AND BELOW
COST—DETERMINED TO
CLOSE OUT.

CUSTOMERS
BY CALLING SOON, MAY
AVAIL THEMSELVES OF SOME
EXTRA BARGAINS IN THE WAY OF
CHEAP GOODS, AS THESE SALES WILL
only be continued until the arrival of our New Fall Stock. Thankful for past favors and our Rapidly Increasing Trade, we remain

Yours truly,
J. & L. SCHILLING.

Dissolution of Partnership.

The co-partnership heretofore existing between the undersigned under the style of Taber, Pope & Street, is this day dissolved, by mutual consent, and Charles R. Taber and J. Oscar Taber, who will, for the present, be found at their old stand in Salem, Columbiana County, Ohio, are fully authorized to settle up all matters pertaining to the old firm.

CHARLES R. TABER.
J. OSCAR TABER,
ALTON POPE,
ZADOK STREET.

August 28, 1858.

JAMES SMILEY, M. D.

Office and Residence a few doors West of the
FARQUHAR HOUSE,
North side of Main street, Salem Ohio.
Salem, July 31st, 1858.

NOTICE.

Susan Garner, who was indentured to me by the "Colored Orphan Asylum" of New York, having left my family without my knowledge, or consent; I hereby warn all persons against harboring or trusting her on my account as I shall be responsible for none of her engagements after this date.

ALTON POPE.

SALEM, 8th. mo. (Aug.) 4, 1858.

IF YOU WANT PUFFING, GO TO THE PUFFERS!

BUT IF YOU WANT

CHEAP GOODS,
GO TO HEATON'S

If you want cheap Lawns this hot weather, go to HEATON'S

If you want cheap Summer Wars, go to HEATON'S

If you want cheap Embroideries, buy at HEATON'S

If you want cheap Muslin, buy at HEATON'S

If you want cheap CARPETS, go to HEATON'S

If you want a Good Suit of Clothes, go to HEATON'S

If you want Good Black Silk for 80 cts. go to HEATON'S

If you want the best TEA, go to HEATON'S

If you want to buy Goods of every Grade CHEAP, just go to *HEATON'S.*

Salem, July 31, 1858.

12 Hhds. prime N. O. Sugar,
32 Bbls. ass'd Refined "
18 " prime N. O. Molasses,
10 " " Steam Syrup,
6 " Extra " "
10 Boxes prime Pearl Starch,
9 " choice Tobacco
Just received and for sale by
J. DEMING & CO.

Salem, July 31st, 1858.

M'NEELY NORMAL SCHOOL OF OHIO.

The Fourth year of this Institution, under the auspices of the Ohio State Teachers Association will commence on Tuesday the 31st day of August, 1858, under the presidency of A. S. HAYDEN, late Principal of the Western Reserve Eclectic Institute. He will be assisted by a competent corps of Instructors—and it is believed that superior facilities for obtaining the elements of a thorough education, in connection with a knowledge of the "Science of Teaching," will be afforded to all who desire to enter the profession.

Catalogues, or further information can be had by addressing A. S. Hayden, Hopedale, George K. Jenkins, Mt. Pleasant, or Eli T. Tappan, Steubenville.

July 25, 1858.

A. FLETCHER,
PHOTOGRAPH ARTIST,
FROM MASSILLON OHIO,

Has taken rooms for a short time with Mr. Duck, Ambrotypist, nearly opposite the Wilson House, Salem, Ohio, where he is prepared to execute

PHOTOGRAPHS

On *white paper*, both *plain* and *fancy*, in the most beautiful styles of the Art.

Daguerreotypes, or Ambrotypes of deceased, or absent friends, can be magnified up to any size required, and finished equal to the finest steel engraving.

Photographs are considered the cheapest as well as the most enduring and most beautiful pictures made. Please call and examine specimens.

A. FLETCHER.

BLANK DEEDS, Mortgages, Judgment Notes, Executions and Summons for sale at this Office.

THOMAS SHARP] [HENRY KING.
SALEM IRON-WORKS;
Salem, Columbiana County, Ohio.
SHARP & KING;

Manufacturers of Improved Steam Engines for all purposes; Steam Boilers of every description; all kinds of Mill Gearing; Iron Planers; Engine Lathes, Upright Drills; Gear-cutting Machines; &c., &c.

Gear-cutting done to order on New and Improved principles.

We Manufacture "Superior Engines" and Machinery for Saw-Mills, with which ordinary hands can cut more Lumber, with less expense for operation and repairs, than can be done with any other kind of Mills.

Particular attention given to the construction of Machinery for Flouring Mills—both Steam and Water.

We have provided ourselves with a Gear-cutting Machine, which enables us to cut gearing 64 feet in diameter—and under,—and 10 inch face,—and under—also to fill core wheels and dress the teeth with the same machine, which insures accuracy and uniformity in the teeth. Dressing cogs in this way is less expensive and more accurate than doing it by hand. We will warrant our gearing to run almost as still and smooth as belts. A good assortment of Gum Belting, always on hand at the lowest prices.

Cash paid for old Iron, Copper and Brass.
March 28, 1857.—1y.

Pick-pockets
DEFEATED!!

We will send a *First Class Wallet for* $1.00 and also a very nice convenient Bill Fold Portmonaie for $1.25 with our improvement by mail which
Secures the Wallet or Portmonaie against Accidental
LOSS, OR PICK POCKETS.

Agents wanted to solicit orders of Merchants and others.

DICKINSON & BATE,
Hudson, Michigan.

Fresh Groceries.

Coffee—30 Bags choice Rio
4 " " Maricaibo,
4 " " Cape,
2 " " old Java,
1 Bale Choice Mocah,
Teas—12 chest choice and finest Y. Hyson,
12 do do do Black,
2 do do do Gunpowder,
Sugars—30 Bbls. Refined Sugars, assorted.
8 Hhds choice N. O. Sugar,
Molasses—25 Bbls choice N. O. Molasses,
10 " " Steam Syrups,
Rice—3 Tierces choice,
160 lbs Pearl Barley,
Foreign Fruits—75 Drums choice Figs,
20 boxes MR Raisins,
10 half do do
10 qr do do
4 boxes Layer do
12 boxes prime Oranges,
8 do do Lemons,
1 mat do Dates,
12 boxes fig Paste,
8 do Gum Drops,
8 do Rock Candy,
Prunes, Confectionaries, &c.
Crackers—Sugar, Butter, Soda & Water,
Spices—1 Bale Cassia,
1 do Cloves,
1 do Cloves,
3 bags Pepper,
2 do Pimento,
Nutmegs, Mace, Ginger, &c., &c.
Soda, &c—12 kegs Super Bi Carbonate of Soda,
1 cask Sal Soda,
12 packages Sicily Liquorice
80 " Best Calabria do
Scotch, Rappee and Black Snuff,
Large assortment of willow Baskets, &c.
Salt—4500 lbs Ashton Salt for Dairy and Salt by the Barrel.
Tobacco—20 boxes choice, assorted
40,000 Segars, assorted.
Soaps—20 boxes Womans Friends,
6 gross assorted Toilet,
10 boxes Palm,
5 " Rosin,
5 " Variegated.
Candles—Star, Stearine, Opell and Tallow.
Starch—10 boxes best Pearl,
Fish—25 packages No 2 & mess Mackerel,
20 half bls White Fish (to arrive,)
300 Bank Cod Fish,
4 half bbls Herring,
20 Boxes Extra Herring,
100 lbs Halibut,
1 package extra Salmon,

Just recieved and for Sale by the Package or Retail at Pitsburgh prices.

Our goods are bought at *low* and will be sold cheap. We call particular attention to our Choice Selection of Tea and Coffee.

We have on hand all articles usually kept by Grocers which we will sell cheap.

J. DEMING & CO.

Salem, May 5, 1858. tf.

FARQUHAR HOUSE,
EAST END OF MAIN STREET,
Salem, Columbiana County, Ohio.
W. W. ALLEN, Ag't,

Passengers conveyed to and from the depot free of charge.

ENOS L. WOODS & CO.
Steam Engine Builders,
ALLIANCE, STARK COUNTY, OHIO

Engines of the best patterns built to order, on very reasonable terms.
June 21, 1856.—1y.

DR. RUSH,
HOMOEOPATHIST.
Office three doors West of the Wilson House.

WOULD respectfully inform the citizens of Salem and vicinity, that he now occupies the Office recently vacated by E. G. Painter, M. D., where he may be found ready to attend to calls in his profession.

Salem, June 5th. 1858.—6m.

J. C. Whinery, D. D. S.,

Has removed his office to the corner of
MAIN AND BROADWAY,
SECOND STORY, (ENTRANCE FROM BROADWAY, AT THE SOUTH END OF THE BUILDING;) for the purpose of securing increased facilities for the practice of Dentistry.

He proposes to spare neither pains nor expense in keeping pace with the onward march of his Profession. His stock of DENTAL MATERIALS is selected by himself at the head of the markets and his past success, he trusts, has been such as to give assurance that full satisfaction will be given to those who may require his services.

All operations WARRANTED.
Office hours from 7 A. M., till 6 P. M.

Geo. W. Manly,
AMBROTYPE AND
DAGUERRIAN ARTIST
SCHILLINGS' BLOCK,
Main Street, Salem, Ohio
Salem, June 23, 1855.

Miscellaneous.

THE LITTLE STRAWBERRY GIRL

"Straw-ber-ries! Straw-ber-ries! Who will buy? Who will buy?"

The musical voice of Nellie thrilled the words so sweetly, that the memory of the tones lingered with the passer by as he went on to his daily task, haunted him through the long hours like the remembrance of a joy that has passed away. Her rosy face, too, was worthy of a place in memory, with its sunny smiles and dimples, shaded by careless natural curls, and its soft black eyes, large and full and dreamy. It was not beautiful only, but so indicative of goodness and purity, and all that we most love and cherish as a heart-picture of childhood.

Many an eye turned to look after Nellie, as she tripped along in the bright June morning, in her neat pink calico and white apron, and large straw hat shading her pretty face, while her little baskets of fruit, covered with dewy, fresh green leaves were strong picturesquely over her arms and shoulders; and her hands contained each a large basket, filled to overflowing with the smaller ones. She was so neat and attractive in her aspect, that many who would have passed others by unheeded stopped to purchase the tempting fruit of Nellie, who was well known, as she came with the other beautiful things of summer, and trilled her light song like a bird beneath the open windows:

"Straw-ber-ries! Straw-ber-ries! Who will buy? Who will buy?"

"Come in, child; what is your price?"

"Tenpence a basket, miss."

Nelly stepped into the hall of a fashionable house in Montague street, where a young lady stood in her morning robe with flowers in her hand, just gathered from the conservatory, and surrounded with all the appliances of wealth and luxury.

"Well, they are worth all that—so fresh and ripe. Give me half a dozen baskets. Here, Mary."

And, while Mary emptied the baskets, she drew out her portmonnaie and dropped the sixty cents, in fives and tens, into Nellie's little purse—not into her hand, as the reader must remember; for this apparently trivial act was the pivot on which turned the moral event of the day and of our story.

The smile with which she received the money and thanked her for it, penetrated like a sunbeam into the heart of Minnie Hamilton, for there was coldness there—the chill of discontent and disappointment, which will find their way sometimes even into luxurious homes; and the association of poverty and contentment seemed very incongruous to one born in affluence, as she had been.

"You seem very happy," she said, responding to Nellie's smile. "Do you earn your living by selling strawberries?"

"Yes, miss. In the summer I sell berries, in the winter I go to school part of the day, and help mother the other part."

"And what makes you so happy? Can you tell me the secret?"

"Mother says that we must be bright and happy, because we have so much to be thankful for."

Minnie looked at her in amazement. "So much to be thankful for!" thought she; "and in their position! How does your mother support herself, child!"

"She takes in common sewing, miss. Sometimes she sews half the night."

"Then what in the world has she to be so very thankful for?" she exclaimed; and a silent self-reproach came stealing up from her heart, that she had often murmured over some evil in her own lot, which certainly seemed a bright one in comparison.

Nellie smiled again sweetly as she answered:

"Some people, as good as we are, have no home, and have nothing to eat. But mother and I have a little room to live in. She sings at her work all day long, because, she says, God is so good to us. We have bread and potatoes every day, and on Sundays we have meat. Don't you think miss that is something to be thankful for!" she asked, simply

A deeper tint glowed upon Minnie's cheek.

"Yes, yes, child," she answered nervously; and then followed a pause, during which she stored away in her heart, like hidden treasure, the lesson which Nellie had taught her, and which was to be re-perused often in after years, when discontent caused her to murmur at some little cloud, real or imaginary, that hung over her destiny. And she thought within herself—"It is your own sunny heart, poor child, that robes the world for you in its own love-lighted and rose-tinted atmosphere. You are happier far than I; may God forgive me!"

Minnie Hamilton, a beautiful girl of eighteen was an only daughter, petted and idolized by her parents. Indulgence had injured, though it had not spoiled her. So fully had every wish of her heart been gratified from her birth, that she regarded it as a kind privilege, peculiar to her condition, to murmur if the slightest shadow came between her and the fulfillment of her most extravagant desires. Poor Minnie!—poor though abounding in riches. "One thing thou lackest."—one thing, which wealth can not purchase—the joy of a sunny and contented heart.

Yet Minnie had noble qualities; generosity and active benevolence, with strong moral and religious principles. One shadow of discontent, clouded them all.

Nellie had put her little purse into the pocket of her apron; and now she issued into the street again and recommenced her strawberry song, until she was summoned by another customer, who purchased largely. As she was about adding the payment she received to her little store, she discovered among the fives and tens a gold dollar which had evidently been given her by mistake by the first purchaser.

"I will go right back with it," thought Nellie.

She waited, however, to re-arrange her baskets, and while doing so, the tempter came with evil thoughts, to test her strength of principle.

"Why go back with it said the wicked voice; "perhaps the lady meant to give it."

"But I do not know that," said the tender conscience of Nellie.

"Well you can do good with it," said the voice appealing artfully to her filial love; "you can purchase something for your mother. She works hard enough for all she has, and this will buy her a neat dress to wear to church."

For a moment—only a moment—Nellie listened to the sinful suggestion, and she thought "how pleasant it would be to carry a nice calico to dear mother, and how pretty she would look in it.—Perhaps, too, she could earn enough to day to buy a bonnet to match; and how happy that would make her!"

But suddenly the smile died away on Nellie's lip; her step grew less light. There was a weight at her heart. It was the burden of a guilty thought. She had parleyed with evil, and its shadow was on her path. It had dimmed the happiness which innocence had hitherto bestowed.

And now happily for Nellie, conscience, that "voice of God in the soul," came powerfully to her aid. It recalled vividly the precious Sabbath evening, when her mother sat with her at the window, just as the sun was sinking, and after their scanty supper had been disposed of.

"Nellie, my darling," she said, as she laid her head upon her knee, and smoothed back her dark hair, "you could not go to Sunday school to day because you had no shoes to wear. Perhaps we can earn a pair before next Sabbath, but I will teach you the commandments."

Then Nellie repeated them after her. All were vivid now to her memory; but especially, as if written in letters of fire, stood forth the eighth—"*Thou shalt not steal!*"

Nellie's heart sank within her. Had she listened, and obeyed that evil voice, what might she have become—a breaker of God's holy commandment! That sin would have lain heavy and dark upon her soul; dimming its sun-light, and weighing down her buoyant, happy spirit. And then her home would have been changed to her. She would have destroyed its peace, and her mother's cheerful song would have been hushed. Nellie waited a moment; but terrified at her own thoughts she rushed back with the speed of light, lest the evil voice should speak again, and rested not until he reached the home of Minnie Hamilton.

"You made a mistake, miss. You gave me this"—holding up the gold dollar—"for a silver piece."

"Did I? Well it was a mistake. I am very near sighted, but you are an honest little girl and you shall have it as a reward."

"No, Miss thank you; I would rather have the silver piece."

"You are a singular child. Pray tell me why you would rather."

"Because—because—it would remind me"—Nellie burst into tears, and covered her face with her hands.

"Of what? tell me child."

"How I was tempted to break God's command."

"And to keep the dollar you mean?"

"Yes, miss."

"But you resisted the temptation as God gave you strength. That was beautiful in you. Now tell me your name, I must remember it."

"Nellie Townsend."

"There is no sin in being tempted. The sin consists in yielding to temptation. Now that you have resisted, you will find yourself strengthened in might, to overcome evil. Henceforth I shall not fear for you. Only resist the first promptings to do wrong—resist them and all will be well. Nellie, you are not aware of it, today you taught me a lesson of contentment, which I shall not easily forget; and you shall have the happiness of knowing that, though a little child, you have been a minister of good to me. And you must let me reward you. You must keep that identical dollar to remind you of what has occurred to-day; and you have no reason to be ashamed of it. Now tell me what was the temptation? What did you most desire to do with it?"

Nellie hesitated, and then said; "Last Sunday mother had no neat dress to go to church. That would just buy a calico. I only thought of it for a moment."

Minnie Hamilton turned aside without speaking. When she looked again there was a moisture on the eyelids which had not been there before.

"Does your mother require anything else?—Does she not want a bonnet, too?"

"Yes, miss; but I shall soon earn that by my berries. Mother's sewing has already paid the rent for this month."

"Nellie, you and I must be friends. Go now and sell the remainder of your strawberries, and call here on your way home."

That evening, Nellie was tripping home her empty little baskets strung around her as usual; but in the larger ones lay a new straw bonnet, trimmed with a neat ribbon, and a package which she was directed not to open until her return.—Mrs. Townsend was looking anxiously for Nellie when she arrived, but what was her astonishment and gratitude when she heard her story, with a full confession of the temptation, not a word of which she witheld.

When the package was opened, it was found to contain a fine calico dress for each, with a five dollar bill fastened within. Upon a slip of paper were written these words:

"For Mrs. Townsend, as an acknowledgement of a benefit received from her little girl, whom she has reared to be an example of truth and honesty and virtue."

From this time Nellie and her mother were under the peculiar patronage of the Hamilton family. Sewing was supplied, for which they received good pay, and Nellie was transferred to Minnie's Sunday School class, where she was received as a pattern of truth and integrity by her associates.

And shall not her example speak also to our little readers, and remind them of that which the Bible teaches—to "resist evil," and "to follow that which is good, for that will bring them "*peace at last.*"

THE LIVING TEMPLE.

Not in the world of light alone,
Where God has built his blazing throne,
Nor yet alone in earth below,
With belted seas that come and go,
And endless isles of sunlit green,
Is all thy Maker's glory seen:
Look in upon thy wondrous frame—
Eternal wisdom still the same!

The smooth, soft air with pulse-like waves
Flows murmuring through its hidden caves,
Whose streams of brightening purple rush
Fired with a new and livelier blush,
While all their burden of decay
The ebbing current steals away,
And red with Nature's flame they start
From the warm fountains of the heart.

No rest that throbbing slave may ask,
Forever quivering o'er his task,
While far and wide a crimson jet
Leaps forth to fill the woven net
Which in unnumbered crossing tides
The flood of burning life divides,
Then kindling each decaying part
Creeps back to find the throbbing heart.

But warmed with that unchanging flame,
Behold the outward moving frame,
Its living marbles jointed strong
With glistening band and silvery thong,
And linked to reason's guiding reins
By myriad rings in trembling chains,
Each graven with the threaded zone
Which claims it as the master's own.

See how yon beam of seeming white
Is braided out of seven-hued light,
Yet in those lucid globes no ray
By any change shall break astray.
Hark, how the rolling surge of sound,
Arches and spirals circling round,
Wakes the hushed spirit through thine ear
With music it is heaven to hear.

Then mark the cloven sphere that holds
All thought in its mysterious folds,
That feels sensation's faintest thrill,
And flashes forth the sovereign will;
Think on the stormy world that dwells
Locked in its dim and clustering cells!
The lightning gleams of power it sheds
Along its hollow, glassy threads!

O Father! grant thy love divine
To make these mystic temples thine!
When wasting age and wearying strife
Have sapped the leaning walls of life,
When darkness gathers over all,
And the last tottering pillars fall,
Take the poor dust thy mercy warms,
And mould it into heavenly forms!

Atlantic Monthly.

From the National Era.

THE ENGLISH PAPER DUTY.

Few people in this country know what impediments exist in New England in the way of literature. The book trade and the newspaper business is taxed enormously; indeed, so heavily, that in almost any other country but England it would amount to prohibition, and the literature of the country would be crushed. We gather the subjoining facts from an exchange:

"The tax has now existed a hundred and fifty years, having been first laid in 1712. For the first year or two, it was comparatively light, but in 1714 it was placed at 2s. 3d. per ream, and the total quantity made was 139,967 reams, with 33,221 bundles of coarse paper. Under this heavy tax, the manufacture and use of paper declined steadily until 1848, when 43,564 reams only were made. Subsequently it increased, of course more rapidly in recent years, until, in 1857, 146,072,282 pounds were reported, and paid tax; and in 1858, the report just made gives 187,414,657 pounds. From about the commencement of the present century, the quantity has been reckoned by pounds instead of reams On this quantity a sum of revenue is raised amounting to £1,000,000 yearly, or nearly $6,000,000."

To collect this enormous tax requires a large constabulary force. Book makers and newspaper publishers have to be constantly watched, and the collection thereof costs a large per centage of the tax. It is a singular fact that, in spite of this tax, one may buy the finer qualities of paper in England cheaper than here; and shilling volumes, neatly printed, are there sold by the tens of thousands, which here would cost double the money.

The tax upon paper is felt to be so unfair, and the classes who pay it are so powerful, that an agitation to abolish it has commenced, which will sooner or later succeed. I will probably not stand a couple of years longer. The trouble is that such journals as the Times are in favor of the tax. The Times does not want competition, for it knows very well that when all taxes are taken off paper, a myriad of cheaper journals will spring up, to contest its supremacy over the English mind.

A BIGOTS VIEW OF THE ADMISSION OF A JEW TO PARLIAMENT.

The New York Churchman, a leading religious newspaper, of the High Church Episcopal stamp, contains in its last number the following article on the admission of Baron Rothschild to the British Parliament.

"The 21st of July, 1858, will long be remembered in England and throughout the world; will be long remembered to England's shame and disgrace! One can hardly believe that Christian England had really invited to a seat in her highest councils one who, if Jesus Christ were now on this earth, as he was eighteen hundred years ago, would cry 'Crucify him! crucify him! Not this man, but Barabbas!' Think of it: Lords and Commons of the Parliament of England hobnobbing with a *Jew*—consulting with a Jew in making laws for a Christian country! Can it be so? It is, verily; and we record it with shame and sorrow, because, as Americans and Churchmen, we cannot forget that England is our mother!

England has given the lie to her high profession, and now presents herself before the world as a mere *whited sepulchre.* All her boasted Christianianity has turned out to be a mere *sham,* the alliance thus formed with the enemies of Christianity—with the Jews who crucified our Lord and Savior, proves it to be a sham.

In a worldly point of view, we can respect the Jew far more than England. The former is consistent, the latter is not. Did the Jew, for the sake of gaining a seat in parliament, turn traitor to his religion? Did he deny his profession? No! He denounced Christ and Christianity, by refusing to take the prescribed oath. And yet, England allows the Jew to join in her councils and make laws for a professedly Christian people: and thus England turns traitor to her religion, and—shall we write it?—lays herself open to the gravest of all charges—having crucified her Lord afresh!

We have neither time nor space to go into minute description of what we regard to be a consistent Jew, or a consistent Christian; and indeed if we had, it were not necessary with such a striking illustration as the simple facts before us afford. We may ask, however, are they not sufficient to demonstrate the superiority of a consistent Jew, whose practice conforms to his creed, that there is only one God, Jehovah, over the inconsistent Christian; who, professing to believe in the religion of Christ, yet, in her practice, does that which, if it could, would overthrow Christianity?

Was there ever beheld a more humiliating spectacle than that of the proudest and most powerful nation on the face of the earth, and the one which claims to present an example of piety worthy of being imitated by all other nations; such a nation, with such claims and with such pretentions, *kneeling at the feet of a Jew*—of a Jew, who, consistent with his own creed, denounces England's creed! Who would have supposed that any nation, however humble it might be in its pretensions, could ever be guilty of such a degrading piece of double-dealing? Are we not, as a Church, disgraced by this unjustifiable conduct of our mother? Shall we not at least protest against it?

Let the Bishops who were members of the House of Lords, be held responsible for this outrage. Was it not consummated either by their inaction or connivance? Where is their united protest against this act? The Church of England must answer for this iniquity, until her Bishops come foward, and, if they can, clear their own skirts. If we mistake not; here is an example of the most telling character, of the results of the adulterous connection of Church and State, and even upon the supposition that the Church, through the Bishops in the House of Lords, protested against the act, of which, however, we have no proof, it is by no means the first instance of the exercise of power over the Church by the State; and if the unholy alliance continues, it will not be the last.

A most outrageous act of national treachery to the cause of Christ and His Church has been consummated, and the wrath of God hangs over England and England's Church. Time will reveal the truth or falsity of our position. We do not hesitate to express our conviction that the Pope of Rome, in his efforts, a few years ago, to form a sort of alliance with the Greek Church through the instrumentality of the Emperor Nicholas, was more consistent than England's Church has shown herself to be in the case before us. Here she is courting the Jew, and forming an alliance with his monied influence. We cannot resist this impression, whether it be strictly true or not, and thus the world will judge till it knows to the contrary. England's inconsistency is now all the more glaring, when viewed in connection with another alliance which has existed for a considerable period, between her and France, for the purpose of retaining in their own hands what is called the balance of power. Thus they hope to keep the despotism of Russia and her (Greek) church in abeyance.

We are not a prophet, but we predict that England's alliance with the enemies of her Church and of her adorable Lord, will come to a violent end, and how soon we care not, if it severs the connection between Church and State. Our prayer to God is, that He may bring the Church of England out of bondage; and events certainly point to a possibility of its being accomplished by the outpouring of his wrath on that nation and its Church too—*because the measure of their iniquity is nearly full.*

AN AWKWARD ARCHDEACON.

Some little time since, a small boy, of ten or eleven years of age, might have been seen driving a donkey before him, in one of the wild lanes in a midland county. On the back of the donkey was a sack of coals, on its way to a neighboring village in which the lad's parents lived. For a while all went on happily and smoothly. The donkey jogged along just as a respectable and well-conducted donkey ought to do, and the boy, running by his side, either "whistled as he went, from want of thought," or neither whistled or thought. But this fair state of things were presently disturbed. The donkey took fright at something or nothing, and the bag fell to the ground. Here was a dilemma. The donkey was still there and the boy was there! and the coals were there, but, then, the weight of the latter was beyond the strength of the lad. He could not lift the bag to place it in its original position. There was no help for it but to wait until some other traveler should arrive and assist him out of his difficulties. This might not happen for hours, in that desolate part of the country, a by-lane, little traveled; but it was the only chance.

At last, however, a horseman loomed in the distance, and approached the spot. It was the venerable Dr. Bigwigs, Archdeacon of Grandaire, who, mounted on his sleek and well groomed cob, was taking an appetising ride. The boy did not know the church dignitary. His only feeling, therefore, was one of joy, unmixed with a single particle of awe, a six-foot man coming, who to his unsophisticated eyes looked from a full measure of brawn and and sinew, to have been created on purpose to lift up his bag of coals and replace it on his donkey's back.

Neither was our young gentleman remarkable for politeness of manner or courtesy of speech.—When therefore, the venerable archdeacon reached the spot, he was utterly astonished and electrified at being thus hailed by the distressed donkey boy:

"Hilloo, thee big fellow, I wish, thee'dst get off thy 'oss, and give us a lift with this 'ere bag of coals."

Here was a salutation even from a fellow-creatures in distress. The archdeacon had been accustomed for years to give the longest of charges to his brother clergy. But he never had so short and abrupt a charge addressed to himself before.—How would he take it? What would he do?—Would he play the priest or the Levite and pass on? No! by the milk of human kindness yet lingering in his breast, the spirit of the good Samaritan rises within him, and he, Dr. Bigwigs, the venerable Archdeacon of Grandaire, dismounts from his sleek and well groomed cob, to render the required help and aid. Then to do it they went, hammer and tongs, the boy and the archdeacon, and after much tugging, and pulling and tumbling it about, at length, both of them fairly out of breath, they succeeded in placing the sack and its contents on the donkey's back. If the archdeacon had been astonished by his juvenile friends application to him in its original form for help, he was doomed to be more so by the outporing of his gratitude when the work was done.

"Well," exclaimed the young hopeful, in the warmth of his heart, "for such a big chap as thee art, thee's the awkwardest at a bag o' coals I ever seed in my life."

And so they parted. And so the archdeacon told the tale himself, adding, with a laugh, "My white tie was soiled, and my lavender-colored kid gloves were dyed black; but then I made acquaintance with another feature in human nature, and what is something, got a good appetite for assaulting a good dinner, and, what is most of all, had the shine taken out of my conceit by learning that I was the awkwardest chap at a bag of coals that was ever seen. Well, well, *Poeta nascitur, non fit,* and so of coal-heavers. But I did my best as an amateur and volunteer, although I am the awkwardest of all awkward chaps at such work. The boy's criticism was as good to me as a sermon, or one of my own charges to me." And so ends our story of an awkward archdeacon, and it is true to the very letter.—*Liverpool Albion.*

IDLE CURIOSISY CURED.

Weems, in his "Life of Franklin", relates the following: "On his first trip by land to see his father in Boston, he was worried almost to death by the abominable inquisitiveness of the New England tavern keepers. Neither man nor beast could travel among them in comfort. No matter how wet or weary, how hungry or thirsty the poor traveler might be, he was not to expect an atom of refreshment from the silly publicans until their most pestiferous curiosity was first gratified. And then Job himself could not stand such questions as they would goad him with; such as—where he came from—and where he might be going—and what religion he might be of—and if he was married—and so on. After having been prodigiously teased this way for several days, until at last the bare sight of a public house almost threw him into an ague, he determined to try the following remedy at the very next tavern. Soon as he alighted from his horse, he desired the tavern keeper to collect his whole family, wife, children and servants every soul of them, for he had something *vastly important* to communicate.—All being assembled and wondering what he had to say, he thus addressed them: 'My name is Benjamin Franklin. I am a printer by trade. I live, when at home, in Philadelphia. In Boston I have a father, a good old man who taught me, when I was a boy, to read my book and say my prayers. I have ever since thought it my duty to visit and pay my respects to such a father; and I am on that errand to Boston now. This is all that I can at present recollect of myself that I think worth telling you. But if you can think of any thing else that you wish to know about me, I beg you out with it at once, that I may answer, and so give you an opportunity to get me something to eat; for I long to be on my journey that I may return as soon as possible to my family and business, where I most of all delight to be.' Forty thousand sermons against *idle curiosity* could not have driven it so effectually out of the New England landlords as did this little squib of ridicule."

THE CAVERN OF ADELSBERG, AUSTRIA.

The original rock of the cave has exactly the appearance of water-worn and weather-beaten rocks, or of ice which has been partially melted, leaving a somewhat honey combed surface. The breadth and height of the cave vary from 20 to 50 feet. The quantity of stalactites is immense. The length of time which some of these must have required for their formation is very great. In numerous cases the stalactites have united with the floor, forming massive columns four or five feet in diameter. These are clustered, sometimes like the pillars of a Gothic church, and in other cases single.

Every stage in the formation of these columns may be traced. The incipient stalacite is accompanied by a slight protuberance in the floor beneath as the process advances the protuberance rises, and the stalacite ascends; the one becomes a pillar six or eight inches in diameter, and, perhaps, ten feet high; the other takes the form of an inverted cone suspended over it, at last they meet and form a solid column, supporting the roof.—Such is the process when the water has a clear fall but when it only trickles over the rock, its effect is to form a glazing with a rippled surface. In general the two processes are combined, and the result is to produce that extraordinary diversity of form which the stalactites assume. In some cases, where a narrow crack exists in the rock above, a thin sheet of stalactite follows the line of the crack and hangs from it with irregular contortions, though with a uniform width. In one place a stalactite hangs against the slope of the rock, and has assumed exactly the form and folds of a piece of drapery, the water constantly trickling along its edge and adding to its size. The resemblance is increased by a double stripe of a dark color running parallel to its lower edge, about three inches from it.

This curious stalactite, which is called Vorhang or Curtain, is about half an inch in thickness, and very delicate and transparent. It is, perhaps, the most curious in the cave. To describe all the various forms would be endless.

REGRETTED "GOOD OLD TIMES."—The insolence, licentiousness, and ferocity of the people, especially in the capital and other great towns, were such as a traveller would hardly now encounter in the most remote and savage regions of the globe. No well dressed individual, of either sex, could walk the streets of London, without risk of personal insult or injury. It was, indeed, an undertaking of difficulty, to pass through the streets at all. The narrow foot-way, separated from the carriage road only by a line of unconnected stakes or posts, at wide intervals, was frequently blocked up with chairs, wheel-barrows and other obstructions, some of them placed there wantonly, to annoy foot-passengers. Carmen and hackney-coach drivers considered it excellent sport to splash decent people from head to foot; and when a terrified female or bewildered stranger was tumbled into the kennel, the accident was hailed with shouts of delight.

When a stoppage took place, or an accident happened, the ears were stunned by a storm of oaths, and abusive altercation from the drivers and servants. Thieves were always ready to take advantage of the confusion, which they had themselves probably originated for their own purposes. Beggars also availed themselves of the opportunity to ply their trade. The dismal tale of sickness and famine was drawled out, and corroborated by horrible exhibitions. Stumps of limbs and diseased children were held up to the carriage windows of the quality. If there were ladies in the family coach, a street vocalist would probably begin chanting some filthy doggerel, of which the refrain would be taken up by the bystanders.—*Massey's George III.*

The Methodist Episcopal Church, South, the past year expend seventy five thousand dollars on missions to slaves.

LOCAL AGENTS FOR THE ANTI-SLAVERY BUGLE.

Mrs. M. C. K. Arter, Salineville, Ohio.
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ANTI-SLAVERY TRACTS.

The Executive Committee of the American Anti-Slavery Society have issued the following Tracts for gratuitous distribution:

No. 1. The United States Constitution, Examined.
No. 2. White Slavery in the United States.
No. 3. Colonization. By Rev. O. B. Frothingham.
No. 4. Does Slavery Christianize the Negro? By Rev. T. W. Higginson.
No. 5. The Inter-State Slave Trade. By John G. Palfrey.
No. 6. The "Ruin" of Jamaica. By Richard Hildreth.
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No. 10. Slavery and the North. By C. C. Burleigh.
No. 11. Disunion our Wisdom and our Duty. By Rev. Charles E. Hodges.
No. 12. Anti-Slavery Hymns and Songs. By Mrs. E. L. Follen.
No. 13. The Two Altars; or, Two Pictures in One. By Mrs. Harriet B. Stowe.
No. 14. "How can I Help to Abolish Slavery?" or, Counsels to the Newly Converted. By Maria W. Chapman.
No. 15. What have we, as Individuals, to do with Slavery? By. Susan C. Cabot.
No. 16. The American Tract Society; and its Policy of Suppression and Silence. Being the Unanimous Remonstrance of the Fourth Congregational Society, Hartford, Ct.
No. 17. The God of the Bible Against Slavery. By Rev. Charles Beecher.

All donations for the Tract Fund, or for the circulation of any partilular Tract of the above series, should be sent to Francis Jackson, Treasurer of the American Antislavery Society, 21 Cornhill, Boston.

Fifty Dollars will stereotype an eight-page tract and print *five thousand* copies of it.

Application for the above Tracts, for gratuitous distribution, should be made to SAMUEL MAY, Jr., 21 Cornhill, Boston to the Anti-Slavery, Offices, 138 Nassau street New York, and 31 North street, Philadelphia; to JOEL MCMILLAN, Salem, Columbiana Co., Ohio; or to JACOB WALTON, Jr., Adrian, Michigan.

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CORDED & SKELETON SKIRTS, RATTAN AND WRAPPED HOOPS,

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BROADWAY

WHOLESALE AND RETAIL

CLOTHING AND

CLOTH HOUSE.

In store the largest assortment, BEST MADE and Cheapest Stock of

MEN AND BOYS' CLOTHING

to be found in the country. Also: A very large stock of Piece Goods (bought of the Manufacturers,) comprising every variety of Material adapted to the Season for Men and Boy's wear, which will be sold by the piece or yard or made to order in a style

NOT TO BE EXCELLED

by any other establishment in the country.

Gents Furnishing Goods of every description at low prices.

☞Goods received from the East Monthly.

STREET & CO.

Broadway, Salem, June 1858.

HUNT AND WEBSTERS SEWING MACHINES FOR SALE.

Hardware and Lamp Store!

The undersigned respectfully informs his old customers and all new ones who may give him a call that he has returned from the East with a large and well selected stock of HARDWARE and CUTLERY which will be sold on as reasonable terms as can be bought in this section of country, consisting in part of

TABLE KNIVES AND FORKS.

Shoe, Carving, and Pocket Knives of all kinds and descriptions, Sheep Shears, Scissors, Razors, Spoons, &c., &c.

SHOE KITTS AND FINDINGS!!!

Hatchets, Axes, Carpenters' Tools of all kinds and descriptions; Coffee Mills, Rat and Mouse Traps, Butts, Hinges,

LATCHES, LOCKS, AND SCREWS!!!

Nails, Brads, Stair Rods, Snuffers, Shot Belts, Shot Pouches, Pins, Needles, Gimblets, Wood Saws, Hand Saws,

Agricultural Implements!!

Shovels, Hoes, Spades, Forks, Shoe, Tooth, Hair, Cloth, Dust, Paint, Scrub, Shaving, and Stove Brushes, and all goods usually found in a Hardware Store.

SHOENBERGER'S NAILS,

By the Pound or Keg.

Britania Tea Pots, Cups and Ladles, Fluid and Oil
LAMPS!!

TOYS of all kinds, for children. BIRD CAGES of beautiful finish, style and variety. A share of public patronage is respectfully solicited. Country produce and old copper taken in exchange, at his new store room, South side Main street, opposite Jacob Heaton's store.

DANIEL WALTON.

SALEM, April 17, 1858.

The Celebrated Steel Pens, No. 708,

Manufactured by Joseph Gillott, for sale wholesale and retail, by

J. M'MILLAN.

Salem, .24, 1857.

HANDSOME BUILDING

SITES IN SALEM, OHIO.

I am now prepared to sell those DESIRABLE LOTS, on Lisbon Street, opposite the dwellings of Messrs. Wright, Jones, Hillman, &c., &c. Enquire of John Deming, or the subscriber.

BENJAMIN BOWN.

I offer, also, for sale the Farm where I now reside; being 130 Acres, well improved, well watered and in good condition, 2½ miles South of Salem, on the Lisbon Road.

Aug. 23. tf BENJAMIN BOWN